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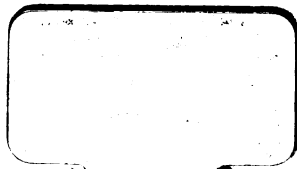
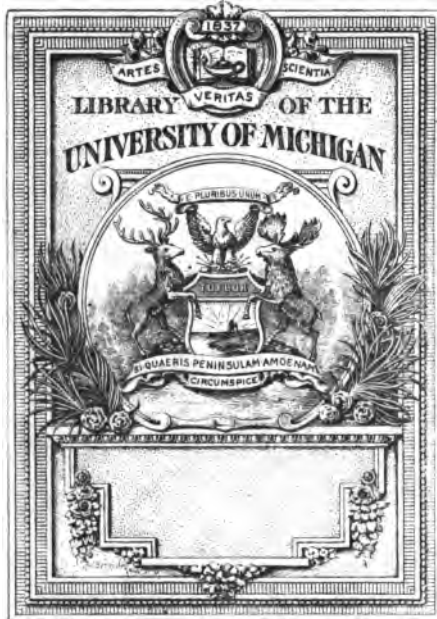
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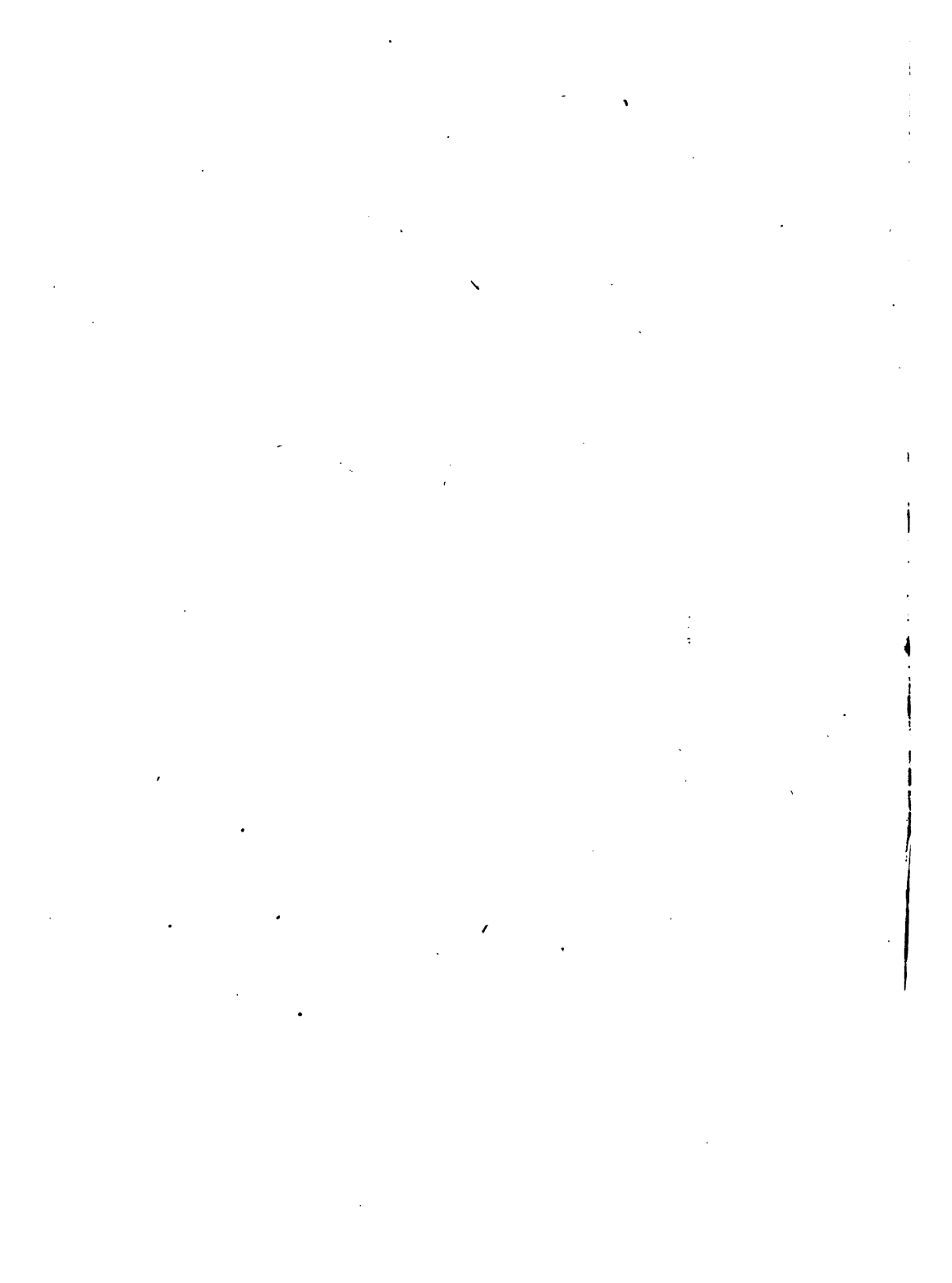


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COLLEGE SERIES OF GREEK AUTHORS
EDITED UNDER THE SUPERVISION OF
JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

INTRODUCTION TO THE STUDY OF THE
GREEK DIALECTS

GRAMMAR
SELECTED INSCRIPTIONS
GLOSSARY

BY

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TO
THE MEMORY OF
THOMAS DAY SEYMOUR



PREFACE

The aim of this work is to furnish in concise form the essential material for an introductory study of the Greek dialects. Hitherto there has been no single volume intended to fulfill the requirements of college and graduate students who wish to gain a first-hand knowledge of Greek dialects, whether for a better understanding of historical Greek grammar, or for a greater appreciation of the variety of speech in the Greek world, only half suspected from the few dialects employed in literature, or as a substantial foundation for a critical study of these literary dialects, or merely for the ability to handle intelligently the numerous dialect inscriptions which are important in the investigation of Greek institutions.

It is now more than ten years since the author formed the plan of publishing a brief collection of Greek dialect inscriptions with explanatory notes for the use of students, and made a selection for this purpose. At that time Cauer's *Delectus inscriptionum Graecarum* (2d ed. 1883), which proved useful for many years, had already ceased to be a representative collection of dialect inscriptions. In the case of several dialects the material there given was quite overshadowed in importance by the discoveries of recent years. In the meantime this situation has been relieved by the publication of Solmsen's *Inscriptiones Graecae ad illustrandas dialectos selectae*. But another need, which it was equally a part of the plan to supply, namely of more explanatory matter for the assistance of beginners in the subject, has remained unfilled up to the present time, though here again in the meantime a book has been announced as in preparation (Thumb's *Handbuch der griechischen Dialekte*) which presumably aims to serve the same purpose as the present one.

With regard to the explanatory matter, the first plan was to accompany the inscriptions not only by exegetical, but also by rather full grammatical notes, with references to the grammars where the

peculiarity in question was treated as a whole. But the desire to include all that was most essential to the student in this single volume led to the expansion of the introduction into a concise "Grammar of the Dialects," and the author has come to believe that this may prove to be the most useful part of the work. Without it the student would be forced at every turn to consult either the larger Greek Grammars, where, naturally, the dialectic peculiarities are not sifted out from the discussion of the usual literary forms, or else the various grammars of special dialects. For, since Ahrens, the works devoted to the Greek dialects, aside from discussions of special topics, have consisted in separate grammars of a single dialect or, at the most, of a single group of dialects. Some of the advantages which this latter method undoubtedly possesses we have aimed to preserve by means of the Summaries (pp. 129-153).

Highly important as are the dialects for the comparative study of the Greek language, this Grammar is distinctly not intended as a manual of comparative Greek grammar. It restricts itself to the discussion of matters in which dialectic differences are to be observed, and the comparisons are almost wholly within Greek itself. Furthermore, the desired brevity could be secured only by eliminating almost wholly any detailed discussion of disputed points and citation of the views of others, whether in agreement or in opposition to those adopted in the text. Some notes and references are added in the Appendix, but even these are kept within narrow limits. Several of these references are to articles which have appeared since the printing of the Grammar, which began in September 1908, was completed.

Especial pains have been taken to define as precisely as possible the dialectic distribution of the several peculiarities, and it is believed that, though briefly stated and without exhaustive lists of examples, fuller information of this kind has been brought together than is to be found in any other general work. But, as the most competent critics will also be the first to admit, no one can be safe from the danger of having overlooked some stray occurrence of a given peculiarity in the vast and still much scattered material; and, furthermore, such statements of distribution are subject to the need of continual revision in the light of the constantly appearing new material.

The reasons for not attempting in the Grammar a fuller account of the peculiarities exhibited by our literary texts in dialect are set forth on p. 14.

The Selected Inscriptions show such a noticeable degree of coincidence with the selection made by Solmsen, in the work cited above, that it is perhaps well to state expressly that this is not the result of having simply adopted a large part of his selections with some additions, as it might appear, but of an independent selection, made some years before the appearance of his work, and, except for some necessary reduction, adhered to with probably not over half a dozen substitutions. For a brief collection the choice of the most representative inscriptions from a time when the dialects are comparatively unmixed is fairly clear. The later inscriptions with their various types of dialect mixture are of great interest, and some few examples of these have been included. But to represent this phase adequately is possible only in a much more comprehensive collection.

The transcription employed is also identical with that used by Solmsen in his second edition, but this again is the result of long-settled conviction that this system, as used for example by Baunack in his *Inschriften von Gortyn* (1885) and his edition of the Delphian inscriptions (1891), is the one best adapted for a work of this kind.

The brevity of the notes is justified by the assistance given in other parts of the book. If, before beginning the inscriptions of a given dialect, the student familiarizes himself with its main characteristics by the help of the Summaries (180-273), he will not feel the need of a comment or reference for a form that, from the point of view of the dialect in question, has nothing abnormal about it. Furthermore, the Glossary makes it unnecessary to comment on many individual words. Detailed discussion of the problems of chronology, constitutional antiquities, etc. which are involved in many of the inscriptions is not called for in a work the principal aim of which is linguistic.

It is sometimes advisable for a student to depart from the order in which the inscriptions are given, and to begin his study of a dialect with one of the later inscriptions, e.g. in Arcadian to read first no. 18, leaving until later the more difficult nos. 16, 17.

The Glossary and Index, besides serving as an index to the Grammar, is intended to include all words occurring in the Selected Inscriptions which are not to be found in Liddell and Scott, or exhibit unusual meanings.

Some time after this book was first planned, I learned that the editors of the College Series had already arranged for a volume dealing with the monuments, inscriptional and literary, which represent the different dialects of Greece, by Professor H. W. Smyth. But, finding that Professor Smyth, because of other interests, was quite willing to relinquish the task, the editors invited me to contribute my contemplated work to the Series. The late Professor Seymour, under whom more than twenty years ago I had read my first dialect inscriptions, gave me valuable counsel on the general plan, and before his lamented death read over a large part of my manuscript. I am also under obligation to Professor Gulick for the great care with which he has read the proofs and for important suggestions. The proofreading in the office of the publishers has been so notably accurate and scholarly that I cannot omit to express my appreciation of it.

C. D. B.

CHICAGO, NOVEMBER 1909

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ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

<p>Acarn. = Acarnanian Ach. = Achæan Aegin. = Aeginetan Aetol. = Aetolian Agrig. = of Agrigentum Amorg. = of Amorgos And. = of Andania Arc. = Arcadian Arc.-Cypr. = Arcado-Cyprian Arg. = Argive (of Argos) Argol. = Argolic (of Argolis) Astyp. = of Astypalæa Att. = Attic Att.-Ion. = Attic-Ionic Av. or Avest. = Avestan Boeot. = Boeotian Calymn. = of Calymna Carpath. = of Carpathus Chalced. = of Chalcedon Chalcid. = Chalcidian Cnid. = Cnidian Corcyr. = Corcyraean Corinth. = Corinthian Cret. = Cretan Cypr. = Cyprian Cyren. = of Cyrene Delph. = Delphian Dodon. = of Dodona Dor. = Doric El. = Elean Eng. = English Ephes. = Ephesian Epid. = Epidaurian Epir. = Epirotan Eretr. = Eretrian Eub. = Euboean</p>	<p>Germ. = German Gortyn. = Gortynian Heracl. = Heracleean Herm. = of Hermione Ion. = Ionic Lac. = Laconian Lat. = Latin Lesb. = Lesbian Locr. = Locrian Mant. = Mantinean Meg. = Megarian Mel. = of Melos Mess. = Messenian Mil. = of Miletus Mycen. = of Mycene Nisyr. = of Nisyrus N. W. Grk. = Northwest Greek Olynth. = of Olynthus Orop. = of Oropus Pamph. = Pamphylian Phoc. = Phocian Rhæg. = of Rhægium Rhod. = Rhodian Selin. = of Selinus Sicil. = Sicilian Sicyon. = Sicyonian Skt. = Sanskrit Stir. = of Stiris Styr. = of Styra Sybar. = of Sybaris Syrac. = Syracusan Teg. = Tegean Thas. = of Thasos Ther. = Theran Thess. = Thessalian Troez. = of Troezen</p>
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In abbreviating the names of Greek authors and of their works, Liddell and Scott's list has been generally followed. Note also the more general gram. = grammatical (forms quoted from the ancient grammarians), and lit. = literary (forms quoted from the literary dialects without mention of the individual authors).

For abbreviations of modern works of reference, see under the Bibliography, pp. 281 ff.

Other abbreviations which are occasionally employed will be readily understood, as cpd. = compound, dat. = dative, inv. = imperative, l. = line, pl. = plural, sg. = singular, subj. = subjunctive.

PART I: GRAMMAR OF THE DIALECTS

INTRODUCTION

CLASSIFICATION AND INTERRELATION OF THE DIALECTS¹

1. When the ancient grammarians spoke of the four dialects of Greece — Attic, Ionic, Aeolic, and Doric, to which some added the *κοινή* as a fifth — they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in

¹ See also the *Summaries of Characteristics*, 180-273, and *Chaps I and Ia* at the end of the book.

the mother country.¹ As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below). That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g. 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only uncertainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g. Hdt. 1.145-146, 7.94), Megara (e.g. Strabo 9.392), Epidaurus (e.g. Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic.²

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied

¹ It is equally natural, and quite justifiable as a matter of convenience, to apply the same names to these earlier divisions. That the *name* Ionian, for example, did not gain its current application on the mainland, but in the east, is of no consequence. Such generic terms are everywhere of gradual growth.

² That is, in a period contemporaneous with the Aeolic and Achaean occupation of other parts of Greece (see below). Of a still remoter period the view has been advanced that the Ionians formed the first wave of Greek migration, were in fact the much-discussed Pelasgians, and for a time occupied also the territory which with the next wave of migration became Aeolic or Achaean. This is, naturally, much more problematical.

what had hitherto been an Aeolic land,¹ and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessalotis than in Pelasgiotis. See 201, 202, 210, and Chart I. The Boeotians also are called Aeolians by Thucydides,² and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see 201 and Chart I), and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see 217 and Chart I), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians,³ we should recognize in these Boeotians, not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward. The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as for example the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia—in fact

¹ Hdt. 7.176 *ἐπει Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσοντες γῆν τὴν Αἰολίδα, τὴν περὶ νῦν ἐκτέεται.*

² Thuc. 7.57 *οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο*, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 8.2 *Βοιωτῶν ξυγγενῶν δυνάτων* (of the Lesbians).

³ Thuc. 1.12 *Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἄργης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκησαν.*

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (107.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides,¹ and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,² and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (107.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,³ the error of which has long since been recognized, that

¹ Thuc. 3.102 *ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρώνα.*

² Thuc. 4. 42 *ὑπὲρ οὗ ὁ Σολόγειος λόφος ἐστίν, ἐφ' ὃν Δωριεὶς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὓσιν Αἰολεῖσι.*

³ Strabo 8.333 *πάντες γὰρ οἱ ἐκτὸς Ἴσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐντὸς (sc. Ἴσθμοῦ) Αἰολεῖς πρότερον ἦσαν, εἰτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἑρακλειδῶν τοὺς Δωριέας καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον*

has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer, are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own. See 223 with *α*, 226, and Chart I. If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very serious objection. Indeed modern scholars do often class them under "Doric in the wider sense," calling them then specifically "North Doric." But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper.

In fact the most fundamental division of the Greek dialects is that into these West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in

πάντα ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθνους· εἰλεῖθη δ' ἐν τῇ Πελοποννήσῳ τὰ δύο ἔθνη, τὸ τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἦττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἠλείοις, . . ., οὗτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μικτῆ τιμῇ ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἦττον αἰολίζοντες.

part also in the West Greek division. And to East Greek belongs also another group, the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See 189 and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Achaean is used in so many different senses¹ that it might be well to avoid it entirely. But it is convenient to apply it to this group, which actually has the best claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see 190.3-6 and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

¹ "Achaean" is applied by some to a supposed stratum intermediate between that which survived in Arcado-Cyprian and the later Doric. But there is no good evidence, either linguistic or otherwise, that any such intermediate stratum ever existed.

and there are certain points of agreement with Attic-Ionic (see 190.1, 193.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaeans name," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaeans, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaeans speech in the Doric dialects spoken in lands formerly Achaeans. For example, in Laconia Poseidon was worshiped under the name of *Ποηιδάν*, which recalls Arc. *Ποσοιδάν*, the true Doric form being *Ποροιδάν* (49.1, 61.5). Here possibly belongs *ιν* = *έν* in some Cretan inscriptions (10). Besides survivals which bear specifically either the Aeolic or the Achaeans stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaeans, only their provenance leading us to infer either Aeolic or Achaeans source (e.g. probably Achaeans, *τελεσφορέντες* 157, *πεδά* 137.5, *γροφεύς* etc. 5, 6); or again others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one.

The classification of the dialects is then, in outline, as follows:¹

West Greek Division	East Greek Division
1. Northwest Greek: Phocian, Locrian, Elean, etc.	1. Attic-Ionic.
2. Doric: Laconian, Corinthian, Argolic, Cretan, etc.	2. Aeolic: Lesbian, Thessalian, Boeotian.
	3. Arcado-Cyprian or Achaean.

2. The Greek dialects, classified in accordance with the preceding scheme, and with their important subdivisions noted, are the following. For summaries of the characteristics of each, see 180-273.

EAST GREEK

I. THE ATTIC-IONIC GROUP

1. Attic.
2. Ionic.

A. **East Ionic**, or Ionic of Asia Minor. The Ionic cities of the coast of Asia Minor and the adjacent islands, Samos, Chios, etc., together with their colonies, mostly on the Hellespont, Propontis, and Euxine. There are some local varieties, of which the most marked is Chian, containing some Lesbian features.

B. **Central Ionic**, or Ionic of the Cyclades. The Ionic Cyclades, Naxos, Amorgos, Paros with its colony Thasos, Delos, Tenos, Andros, Ceos, etc.

C. **West Ionic**, or **Euboean**. Chalcis (with its colonies in Italy, Sicily, and the Chalcidian peninsula) and the other cities of Euboea. A local dialect with marked characteristics is the Eretrian, seen in the inscriptions of Eretria and Oropus.

¹ Pamphylian, of which the meager remains permit only a very imperfect knowledge, and which is therefore, barring occasional references, ignored in this book, shows notable affinities on the one hand with Arcado-Cyprian ($v = o$, $\xi\xi$ with dat., etc.), on the other with West Greek ($\phi\lambda\kappa\alpha\rho\iota$, $\lambda\alpha\rho\acute{o}s$, $\delta\kappa\alpha$, etc.). As Thessalian and Boeotian represent a mixture of Aeolic and West Greek, so Pamphylian of Achaean and West Greek. Quite probably the earliest colonists were Achaeans from the Peloponnesus, later followed by Dorians.

II. THE ARCADO-CYPRIAN OR ACHAEAN GROUP

1. **Arcadian.** The most important material is from Tegea and Mantinea.

2. **Cyprian.** There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary.

III. THE AEOLIC GROUP

1. **Lesbian, or Asiatic Aeolic.**¹ The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the chief cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian.**² Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis, which may be conveniently, if not quite appropriately, designated as East and West Thessalian.

From Phthiotis there is an early Thessalian inscription, but most of the material is from the period of Aetolian domination and in the Northwest Greek *κοινή*. See 279. From Histiaeotis, Perrhaebia, and Magnesia the material is very scanty.

3. **Boeotian.**² The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

WEST GREEK

IV. THE NORTHWEST GREEK GROUP

1. **Phocian.** A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian**.

¹ Sometimes called simply Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

² That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above, pp. 2, 3.

2. **Locrian.** The early and important inscriptions are from western Locris. From eastern Locris the material is meager and late.

3. **Elean.** All the material, much of which is very early, is from Olympia.

4. **The Northwest Greek *κοινή*.** Employed in Aetolia and other regions under the domination of the Aetolian league. See 279.

NOTE. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have practically no material from a time when they retained their individuality. In Aetolia, for example, before the rise of the Northwest Greek *κοινή* there was undoubtedly a distinct Northwest Greek dialect, probably most nearly related to Locrian, but of this pure Aetolian we have no knowledge. Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek *κοινή*, but the Doric *κοινή*, like that of the contemporaneous inscriptions of Corcyra. See 279. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek *κοινή* from the Aetolian period (see 279), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i. e. Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, both on account of their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek *κοινή*, but in the same Doric *κοινή* that was used in Corinth and Sicyon.

V. THE DORIC GROUP

1. **Laconian and Heracleian.** Laconia and its colonies Tarentum and Heraclea. Heracleian, well known from the Heracleian Tables, has peculiarities of its own, and is treated as a distinct dialect.

2. **Messenian.** There is scarcely any material until a late period, when the dialect is no longer pure.

3. **Megarian.** Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosphorus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian.** Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Corcyra (with its own colonies Apollonia and Dyrrhachium), Leucas, Anactorium, Ambracia, etc., and, in Sicily, Syracuse with its own colonies. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Corcyraean, Syracusan, etc.

5. **Argolic.** Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus together with Aegina.¹ Argolic (abbreviated Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus.

6. **Rhodian.** Rhodes (Cairus, Ialysus, Lindus, and the city of Rhodes) with the adjacent small islands (Chalce, etc.) and Carpathus, Telos, and Syme, the settlements on the mainland (the Rhodian Peraea) and Phaselis in Pamphylia, and the Sicilian colonies Gela and Agrigentum (an inscription of Rhegium, though not a Rhodian colony, is in the same dialect). The material is very extensive, but little of it is early.

7. **Coan and Calymnian.** The material is considerable, but not early.

8. The dialects of Cnidus, and of Nisyros, Anaphe, Astypalaea, and other small islands. The material is late, and insufficient to determine whether any of these should properly be grouped with Rhodian, Coan, or Theran. Nisyros, for example, was nearly always connected politically with either Cos or Rhodes.

9. **Theran and Melian.** Thera with Cyrene, and Melos. Early inscriptions are numerous, but brief.

¹ From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic (note *lapéas* with lenis, 58 b).

10. **Cretan.** This is now the best-known of all the Doric dialects, owing to the very extensive early material, especially from Gortyna. The dialect of Gortyna and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See 273. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

THE DIALECTS IN LITERATURE

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their rôle once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all classes, is a mixture of Aeolic and Ionic, — in the main Old Ionic but with the retention of many Aeolic forms, such as *ἄμμες* beside *ἡμεῖς*, genitive singular in *-ᾶο* beside *-εω*, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcaeus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was

directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g. Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Alcman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g. $\tau\tau = \sigma\sigma$, $\rho\rho = \rho\sigma$). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did, later, Archimedes. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are

spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no rôle whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

NOTE. In the following exposition, dialectic forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectic peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms.

PHONOLOGY

THE ALPHABET

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its development as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs Φ , χ , Ψ have not yet been introduced, and the Ξ is not in use. The sounds of ϕ , χ are represented by πh , κh (or ρh), or, as in Crete, where Θ (H) when used is η not h , are not distinguished from π , κ ; those of ψ , ξ , by $\pi\sigma$, $\kappa\sigma$.

2. In the next stage of development, after the introduction of Φ , χ , Ψ , the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as ϕ , χ , ψ , and also uses the Ξ as ξ , though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses ψ , ξ by $\phi\sigma$, $\chi\sigma$. The western division,¹ to which belong the majority of the alphabets of Greece proper as well as that of Euboea, whence it was carried to Italy by the Chalcidian colonies and became the source of the Latin alphabet, employs Φ , χ , Ψ as ϕ , ξ , χ , not using Ξ at all, and

¹ This distinction of eastern and western alphabets, the distribution of which is clearly shown in the Chart in Kirchhoff's *Studien zur Geschichte des griechischen Alphabets*, has no connection with that of East and West Greek dialects, and is anything but coincident with it.

generally expressing ψ by $\pi\sigma$ or, oftener, $\phi\sigma$ (only in Locrian and Arcadian by a special sign *).

3. In the earliest inscriptions nearly all the alphabets have the ρ (vau or digamma); and many the φ (koppa), which is used before o or u , and that too even if a liquid intervenes, e.g. *Ἰορινθόθεν, ἡόρρος, Δορρός, ἐρρότῃ, Πάτρορολος, λέρυθος, Ἰλύτος* (in other positions it is very rare).

4. Two signs were available for σ , namely ς or ξ (sigma) and μ (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character ν , a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in $\nu\iota\varsigma$ (transcribed $\underline{\sigma}\iota\varsigma$) = Cyp. *σις*, Att. *τις*. See 68.3. A sign τ , which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual $\sigma\sigma$ = Att. *ττ*, e.g. from Halicarnassus *Ἀλικαρνατέ(ω)ν* beside *Ἀλικαρνασσέων*, from Ephesus *τέταρες, τεταράκοντα* = *τέσσαρες*, etc., from Teos $[\theta]αλάτης$ beside *θάλασσαν*.

5. In Boeotian, ι , a compromise between ϵ and l , is sometimes used for the close ϵ , later ι (9.2). At Corinth and Megara there were two characters, β and ϵ , for the e -sounds, but usually differentiated. See 28.

6. In most of the alphabets the H (early Θ) is the sign of the spiritus asper, and neither η and ω nor the lengthened ϵ and o ("spurious $\epsilon\iota$ and ou ") are distinguished from the short ϵ , and o . But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the H , which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of \bar{a} , \bar{i} , \bar{u} no such need was felt) as one of quality. It was probably used first only for the extremely open $\bar{\epsilon}$ coming from \bar{a} , that is for the specifically Attic-Ionic η (8), which for a time was more open than the sound of the inherited $\bar{\epsilon}$, though this was also open as compared with the short ϵ , and both soon became

identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the H had passed from East Ionic, e.g. from Naxos (no. 6) *Νικάνδρη, ρόρη*, etc., but *ἀνέθεκεν* (with E in the penult). Similar examples from Ceos (e.g. no. 8) and Amórgos.

The use of H = η extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as η and as h. It occurs also with the value of hε, at Delos, Naxos (no. 6), and Oropus (no. 14.46).

The Ionic alphabet is also characterized by its distinction of ο and ω through differentiated forms of O (usually Ω = ω, but in some of the islands, namely Paros, Thasos, and Siphnos, Ω = ο, and O or O = ω).

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet, ϝ was generally retained where it was still sounded, and sometimes a form of H was used for the spiritus asper, as † in the Heracleian Tables and occasionally elsewhere (Elis, no. 60, Sicyon, Epidaurus). The Delphian Labyadae inscription (no. 51) has Θ = h, Η = η.

For the Cyprian syllabary, see no. 19.

VOWELS

a

5. ο for α before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as

στρότος = στρατός, δροσέως = δρασέως, χόλαισι = χαλώσι, etc. So ἀμβρ[ό]την (no. 21) = ἀμαρτεῖν, like Hom. ἤμβροτον = ἤμαρτον (μβρ from μρ, as regularly). Both στρόταγος and στράταγος occur in inscriptions, likewise in Boeotian στροτός in numerous proper names, στροτιώτας, ἐστροτεύαθη, but also στρατός in proper names, στραταγιόντος. The forms with *a*, which are the only ones attested for Thessalian, are to be attributed to κοινή influence. Cf. Boeot., Thess. ἐροτός = ἐρατός, βροχός = βραχός, attested by proper names, Boeot., Lesb. πόρνοψ = πάρνοψ, whence Lesb. Πορνοπίων (Strabo 13.613), Πορνοπία (no. 23).

In Arcado-Cyprian also we find Arc. ἐφθορκός = ἐφθαρκός, πανάγορσις = πανήγυρις but in form belonging with West Ion. (Naples) ἄγαρρις (49.2), στορπάδος = ἀστραπαῖος (also Arc. στορπά, Cyp. στροπά in Hesych.), Cyp. κορζία (Hesych.) = καρδία, κατέφοργον = *κατέφαργον aorist of *κατ-εφέργω (κατείρω) with the weak grade of the root as in ἔδρακον from δέρομαι (49.2).

In various West Greek dialects occur derivatives of γράφω with *o*, though the verb itself always has *a*. Thus γροφεύς in Elis, Argolis, Sicyon, in Argolis also γροφεύω, σύγγροφος, etc., Heracl. ἀνεπίγροφος, Cret. ἀπόγροφον, ἔγγροφον, Mel. Γρόφων. Cf. also Cret., Epid. καταλοβεύς = *καταλαβεύς, *support*, Cret. ἀβλοπία = ἀβλαβία.

a. Some of the examples, if taken by themselves, might be regarded simply as inherited *o*-grade forms (cf. 49.2), e. g. Arc. ἐφθορκός (cf. ἔφθορα). But an actual substitution must be recognized in Lesb. στρότος etc., and, while the precise conditions and scope of the phenomenon are not clear, it is evidently one in which all the Aeolic dialects and Arcado-Cyprian had a share. Whether γροφεύς etc. are anything more than inherited *o*-grade forms may be less certain, but it is probable that these are Achæan survivals (see p. 7), and belong in this same connection.

6. *o* for *a* in other cases. ὄν = ἀνά in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (ὄν, see 22). Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, ηεκοτόν = ἐκατόν, and Lesb. ἐνοτος = ἔνατος. Thess. ἐξόμενον = ἐξάμηνον. Delph. ἐντοφήα, *burial rites*, Heracl. τοφιών, *burial-place* (cf. τάφος). καθαρός = καθαρός in Heraclea, Sybaris, Locris (Περροθαρῖαν), Elean κόθαρις.

a. The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the o of *δέκοτος* etc. is to be viewed in the same light as that of *εἴκοσι* = West Greek *ρίκασι*. See 116 a. But the preference for o appears to be, here as in 5, an Aeolic-Achaean characteristic.

7. ε for α. For forms with ε beside α which fall within the regular system of vowel-gradation, see 49.2-4.

An actual change of final α to ε is seen in Thess. *διέ* = *διά*. Cf. Thess. -ει = -αι (27).

ā

8. Attic-Ionic η from ā. Original ā, which remains unchanged in all other dialects, becomes η in Attic-Ionic. Thus *τιμή*, *φημί*, *ἴστημι*, but in other dialects *τιμά* (ā-stem), *φᾶμι* (Lat. *fārī*), *ἴστᾶμι* (Lat. *stāre*). For the contrast between this η and that which represents an inherited ē-sound and is common to the other dialects also, note Att.-Ion. *μήτηρ*, elsewhere *μάτηρ* (Lat. *māter*).

But Attic differs from Ionic, in that it has ā, not η, after ε, ι, and ρ, as *γενεά*, *οἰκιά*, *χώρᾶ* = Ion. *γενεή*, *οἰκίη*, *χώρη*.

a. The change of ā in the direction of η began in the Attic-Ionic period, and was universal. The ā in Att. *χώρᾶ* etc. is not the original ā unchanged, but a special Attic reversion to ā, which occurred, however, before the new sound had become completely identical with that representing original ē, and hence did not affect the latter (so Att. *πράττω*, but *ρήτωρ*). That is, the η from ā was at first an extremely open ē-sound, even more open than that of original ē, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See 4.6.

b. The ā arising from lengthening of α in connection with original intervocalic νσ, σν, etc., undergoes the same change, e.g. Att.-Ion. *ἔφῆνα* from *ἔφᾶνα*, original **ἔφανσα*. See 76, 77.1. But in *τάς* from *τάνς* and *πάνσα* from *πάνσα*, original **πάντσα*, the ā was of later origin and was unaffected. See 77.3, 78.

ε

9. ι from ε before a vowel.

1. Even in Attic an ε before another vowel had a closer sound than in other positions, and was frequently written ει, as *θειός* = *θεός*, *νειός* = *νεός*. So, sometimes, in Ionic, as *εἶως* = *ἔως*, *δειόμενος* (Oropus) = *δεόμενος*.

In several dialects the ϵ progressed so far in the direction of ι that it was frequently, or even regularly, written ι . Thus:

2. Boeotian. The spelling is usually ι , but sometimes ϵ , $\epsilon\iota$, or ι (see 4.5), as $\theta\iota\acute{\omicron}\varsigma$, $\theta\epsilon\iota\acute{\omicron}\varsigma = \theta\epsilon\acute{\omicron}\varsigma$, $\acute{\alpha}\nu\acute{\epsilon}\theta\iota\alpha\nu$, $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\iota\alpha\nu$ beside $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\alpha\nu$, $\Pi\omicron\lambda\upsilon\kappa\lambda\acute{\epsilon}\varsigma = \Pi\omicron\lambda\upsilon\kappa\lambda\acute{\epsilon}\eta\varsigma$, $\acute{\iota}\omicron\tau\omicron\varsigma = \acute{\epsilon}\omicron\tau\omicron\varsigma$, $\acute{\rho}\acute{\iota}\omicron\tau\omicron\varsigma = \acute{\rho}\acute{\epsilon}\omicron\tau\omicron\varsigma$.

a. Boeotian ϵ in general had a relatively close sound, and the spelling $\epsilon\iota$ occurs occasionally even before a consonant, as $\Xi\epsilon\nu\alpha\rho\acute{\epsilon}\iota\tau\omega = \Xi\epsilon\nu\alpha\rho\acute{\epsilon}\tau\omicron\nu$, $\Theta\acute{\iota}\omicron\phi\epsilon\iota\sigma\tau\omicron\varsigma = * \Theta\epsilon\acute{\omicron}\theta\epsilon\omicron\sigma\tau\omicron\varsigma$ (68.2), $\pi\epsilon\pi\omicron\acute{\iota}\omicron\nu\tau\epsilon\iota\sigma\iota = -\epsilon\sigma\iota$. In $\acute{\epsilon}\nu$ $\Theta\epsilon\iota\sigma\pi\acute{\iota}\eta\varsigma$, $\Theta\epsilon\iota\sigma\pi\epsilon\acute{\iota}\delta\varsigma$, etc. the spelling $\epsilon\iota$ is so constant that it perhaps stands for original η (16), which in other dialects was shortened as if the name of the town were connected with $\theta\acute{\epsilon}\sigma\pi\iota\varsigma$ etc.

3. Cyprian. At Idalium the spelling is regularly ι , as $\theta\iota\acute{\omicron}\varsigma$, $\acute{\iota}\acute{\omicron}(\nu)\tau\alpha = \acute{\epsilon}\omicron\tau\alpha$, $\acute{\rho}\acute{\epsilon}\pi\iota\alpha = \acute{\epsilon}\pi\epsilon\alpha$.

4. Cretan. We find ι regularly, except where the ϵ was once followed by ρ . That is, the change was prior to the loss of intervocalic ρ ; and the ϵ which later, with the loss of ρ , came to stand before another vowel, was unaffected. Thus $\acute{\iota}\omicron\tau\omicron\varsigma = \acute{\epsilon}\omicron\tau\omicron\varsigma$, $\kappa\alpha\lambda\acute{\iota}\omega\nu = \kappa\alpha\lambda\acute{\epsilon}\omega\nu$, $\pi\lambda\acute{\iota}\epsilon\varsigma = \text{Hom. } \pi\lambda\acute{\epsilon}\epsilon\varsigma$, — but $\nu\acute{\iota}\acute{\epsilon}\omicron\varsigma$, $\rho\acute{\omicron}\iota\kappa\acute{\epsilon}\omicron\varsigma$, $\delta\rho\omicron\mu\acute{\epsilon}\omicron\nu$.

5. Laconian. We find ι , with the same restriction as in Cretan, in early inscriptions (also in Alcman and Ar. Lysist.), e.g. $\theta\iota\acute{\omicron}\varsigma$, $\acute{\alpha}\nu\iota\omicron\chi\acute{\epsilon}\omicron\nu = \acute{\eta}\nu\iota\omicron\chi\acute{\epsilon}\omega\nu$. In later inscriptions the spelling is usually ϵ .

6. Heracleean. Verbal forms show ι , with the same restriction as in Cretan, e.g. $\acute{\alpha}\delta\acute{\iota}\kappa\acute{\iota}\omega\nu$, $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$, but $\acute{\rho}\acute{\epsilon}\omicron\tau\alpha$, $\delta\acute{\epsilon}\omicron\mu\epsilon\nu\alpha$. In other words, Τιμοκράτιος , but usually ϵ , as $\acute{\rho}\acute{\epsilon}\tau\epsilon\omicron\varsigma$, owing to *κοινή* influence.

7. In Argolic and Thessalian, both of which usually show ϵ , there are some examples of ι , as Arg. $\theta\iota\acute{\omicron}\varsigma$, $\pi\epsilon\delta\acute{\iota}\omicron\nu = \mu\epsilon\tau\acute{\epsilon}\omega\nu$, Thess. $\theta\iota\acute{\omicron}\varsigma$, $\Delta\acute{\iota}\omega\nu$.

10. ι from ϵ before ν in Arcado-Cyprian. $\acute{\iota}\nu = \acute{\epsilon}\nu$ is the regular form in Arcadian and Cyprian, also in compounds as Arc. $\acute{\iota}\nu\acute{\alpha}\gamma\omega$, $\acute{\iota}\mu\phi\alpha\lambda\acute{\iota}\omega$, $\acute{\iota}\nu\phi\omicron\rho\beta\acute{\iota}\omega$, $\acute{\iota}\gamma\kappa\epsilon\chi\eta\rho\acute{\eta}\kappa\omicron\iota$, $\acute{\iota}\nu\delta\acute{\iota}\kappa\omicron\varsigma$, $\acute{\iota}\nu\pi\alpha\sigma\iota\varsigma$, $\acute{\iota}\nu\pi\omicron\lambda\acute{\alpha}$, $\acute{\iota}\gamma\gamma\upsilon\omicron\varsigma$, $\acute{\iota}\nu\mu\epsilon\nu\phi\acute{\eta}\varsigma$ and $\acute{\iota}\nu\mu\omicron\nu\phi\omicron\varsigma$, *blameworthy* (opp. to $\acute{\alpha}\mu\epsilon\mu\phi\acute{\eta}\varsigma$, $\acute{\alpha}\mu\omicron\mu\phi\omicron\varsigma$), Cypr. $\acute{\iota}\nu\alpha\lambda\acute{\iota}\omega$ (*ἰναλαλισμένα*). Cf. also early Arc. (Mantineia, no. 16) $\acute{\alpha}\pi\epsilon\chi\omicron\mu\acute{\iota}\nu\omicron\varsigma$, $\acute{\alpha}\pi\upsilon\delta\epsilon\delta\omicron\mu\acute{\iota}\nu[\omicron\varsigma] = -\acute{\mu}\acute{\epsilon}\nu\omicron\upsilon\varsigma$. But $\epsilon\nu$ occurs in other

words, and the more precise conditions of the change are not yet clear. *iv* = *év* is found also, possibly an "Achaean" survival (see p. 7), in some Cretan inscriptions of Eleutherna and Vaxus, and in an Achaean inscription.

11. *i* beside *ε* in other cases. The occasional interchange of *i* and *ε* in related words, as *πίτνημι* beside *πετάννυμι* (a kind of vowel-gradation, but not of the common types given in 49), is occasionally seen among dialectic forms of the same word. Hom. *πίσυρες* = *πέσσυρες*, *τέσσερες*, Att. *χίλιοι* from **χίσλιοι*, while Ion. *χείλιοι*, Lesb. *χέλλιοι*, etc. are from **χέσλιοι* (76). Att. *ἔστια* appears with *i* in all other dialects, so far as quotable, e.g. Ion. *ἰστή*, Lesb. *ἰστία*, Thess. *Ἰσστιαίειος*, Boeot. *Ἰστίῳ*, Delph. *Ἰστιά*, Locr. *ἰστία*, Heracl. *Ἰστίειος*, Syrac. *Ἰστία*, Rhod. *ἰστιατόριον*, Coan *ἰστία*, Cret. *Ἰστία*, Arc. *Φιστίαν*. In this case the *i*, as well as the early substitution of *'* for *ϕ* in most dialects, may be due to the influence of *ἴσθημι*.

12. *a* from *ε* before *ρ* in Northwest Greek. Locr. *φάρειν*, *πατάρα*, *ἀμάρα*, *ἀνφάταρος*, *φespάριος* (but *μέρος*). Here also *ἠαρέσται* (no. 55; but *ἠελέσται* no. 56) = *ἐλέσθαι*, with *ρ* for *λ* after the analogy of the present *αἰρέω* (as, vice versa, Cret. *αἰλέω* = *αἰρέω*, with *λ* from the aorist). El. *φάρῆν*, *φάργον*, *πάρ* (= *περί*), *ὀπόταρος*, *ὑσταριν*, but the spelling *αρ* is not quite uniform even in the early inscriptions, and later gives way to *ερ* (see 241). Delph. *φάρην* in a fifth-century inscription (no. 50), and *δάρματα*, *πενταμαριτεύων* (no. 51), show that in Phocian too *ρ* had a similar effect on the pronunciation of a preceding *ε*, but except in these instances the spelling is *ερ* (*φέρην* even in no. 51). Cf. also Ach. *Ζεὺς Ἀμάριος*, and Pamph. *ὑπαρ* = *ὑπερ*.

a. Elean has *a* also after *ρ*, as *λατραι[όμενον]* beside *λατρείομενον*, *μαστράαι* from **μαστρεία* (31), *κατταραίων*, *κατταραύσειε* in contrast to *φυγαδείην*, *φυγαδείαντι* (see 161.1); also before final *ν*, as *μάν* = *μέν*, *γνῶμαν* = *γνώμεν*, 3 pl. opt. *ἀποτίνοιαν*, *ἐπιθεῖαν*, *συνέαν*, etc.; occasionally elsewhere, as *εἰσαβέαι* = *εἰσεβέαι*, *σκενάδων* = *-έων*, showing that Elean *ε* in general had a very open sound. Cf. El. *ā* = *η* (15).

δ. Epid. *κραμάσαι* = *κρεμάσαι* and *μάντοι* = *μέντοι*, though more isolated, and open to other possible explanations (*μάντοι* contamination with *μάν* = *μῆν*, *κραμάσαι* weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under *a*.

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (49.2-4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

1. *ιαρός* (or *ιαρός*) is the regular form in early inscriptions of all West Greek dialects and Boeotian, *ιέρως* occurring only later and plainly due to *κοινή* influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. *ιέρως* (or *ιέρως*) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. *ἶρος* (likewise *ἴρευς*, *ἴρεια*, *ἰρητεύω*, late *κατελών* with *ει* = *ι*), Ion. *ἶρός*, *ἴρός* beside *ιέρως*, *ιέρως* (probably from **ἰσρο-* beside **ἰσαρο-*, **ἰσερο-*). There are many other words with variation between *-ερός* and *-αρός*, as *μιερός*, *μιαρός*, but with widely different dialectic distribution.

2. **Ἄρταμης*, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by **Ἄρτεμης*.

3. *κα* = *κε* (*ἄν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See 134.2. The same *κα* in *ᾠκα*, *τόκα*, *πόκα*, which are also West Greek (and doubtless Boeotian) = Att.-Ion., Arc.-Cyp. *ᾠτε* etc. (but Lesb. *ᾠτα* etc. See 132.9). *γά* = *γε* is likewise West Greek and Boeotian. Adverbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See 133.1.

a. *ἄτερος* = *ἔτερος* is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is implied by *ἄτερος* with crasis. So far as we know, *ἔτερος* belongs to Attic-Ionic only, all examples in other dialects being late.

η

14. Original η, that is η representing original ē, remains unchanged in nearly all dialects. Contrast the special Attic-Ionic η from ā (8), both being seen in Attic-Ionic μῆτηρ = μάτηρ of other dialects. On the introduction of the character Η, see 4.6.

15. ā from η in Elean. The sound of η was so open in Elean that it approximated that of ā, and was frequently, though by no means consistently, denoted by α. Thus μά (but also μέ, μῆ) = μή, φράτρα = ρήτρα, βασιλᾶες = -ῆες, ἔα (but also εἶε) = εἶη, δαμοσιοία = -οιη, πλαθύνοντα beside πλεῖθύνοντι. Cf. α for ε (12 a).

16. ει from η in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by η but by ει, which at that time represented a close ē. Thess., Boeot. μεί = μή, ἀνέθεικε = ἀνέθηκε, μεινός = μηνός, Thess. βασιλείος, Boeot. γραμματεῖος = -ῆος, Thess., Boeot. στατεῖρας, Boeot. μάτειρ, πατεῖρ = -τηρ-.

a. In late Boeotian inscriptions the spelling ι is sometimes found, as παρῖς beside παρεῖς (εἶς = ῆς, Att. ῆν, 163.3).

17. Lesb. αἰμισέων = ἡμισέων, also (Etym. Magn.) αἰμίλονος = ἡμίλονος, Αἰσιόδος = Ἡσιόδος. The explanation is difficult, since in all other cases η remains unchanged in Lesbian. Perhaps η was more open initially than in other positions, and this, in connection with the epenthetic vowel (47), led to αι.

ι

18. ε from ι after ρ in the Aeolic dialects. An open pronunciation of ι after ρ is indicated by occasional spellings such as Lesb. Δαμοκρέτω = Δημοκρίτου (but κρίνω, κρίτων), Thess. κρενίνεμεν (Lesb. κρίνω), Ἰβρέστας beside Ἰβρίστας, ἀπελευθερεσθένσα from ἀπελευθερίζω. Lesb. τρίτος is perhaps from *τρέτος = τρίτος, but cf. also 19.2. A probable Boeotian example is τρέπεδδα, τρεπεδδίτας, beside τράπεδδα. Cf. Hesych. τρίπεξαν · τὴν τράπεξαν. Βοιωτοί. But vowel-assimilation (46) is also possible.

- a. Lesb. *κέρναν* = *κινάναι* owes its *ε* to the influence of *ἐκέραισα* etc.
 b. El. *πόλερ* = *πόλις*, and *βενέοι* = *βινέοι*, though isolated occurrences, indicate an open pronunciation of the *ι*. Cf. El. *α* = *ε* and *ā* = *η* (12 a, 15).

19. Consonantal *ι* (*ι̑*) from antevocalic *ι* in Lesbian and Thessalian. The consonantal pronunciation of antevocalic *ι* might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

1. Lesb. *ζ* from *δι* in *ζά, κάρζα, Ζόννυσος*, from glosses or late inscriptions, the usual inscriptional spelling being *διά* etc. Cf. also *Ζιονύ(σιος)* on a coin of Phocaea, Cyp. *κορζία· κάρδια* (Hesych.).

2. Lesb. *μετέρρος, ἀλλότερρος, Πέρραμος* (Herodian) = *μέτριος, ἀλλότριος, Πρίαμος*, the development being *ρι, ρ, ερι, ερρ*.

3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ιδδιαν, πόλλιος, προξενιοῦν, κῦρρον* beside *κύριον, ἀργύρροι* beside *ἀργυρίοι, Μνασσᾶ = Μνασίᾶ*. Cf. Att. *βορρᾶς* from *βορέᾶς*.

4. Omission of *ι*, as Lesb. *ἄργυρα* = *ἀργύρια*, Thess. *τρακάδι = τριακάδι*, etc. (see also under 3).

20. Interchange of *ι* and *υ*. Assimilation of *ι* to *υ* of the following syllable is seen in *ἦμυςυ = ἦμιςυ*, which appears in Attic in the early fourth century, in other dialects only late; the opposite assimilation in *βιβλίον* beside *βυβλίον*. Influence of the preceding *ευ*, or of the suffix *-σύνη*, in Lac. *Ἐλευθῦνια = Ἐλευσῖνια* (also Olynth. *Ἐλευσῦνιος*, name of a month). Other by-forms, the relation of which is uncertain, are *Ἀμφικτίονες* and *Ἀμφικτύονες*, Meg. *αἰσιμνάτας, αἰσιμνῶντες = αἰσυμνήτης* etc.

ι

21. *ι̑* remains unchanged everywhere. But in late inscriptions it is sometimes denoted by *ει*, which had come to have the sound *ι̑*, as *τειμά* or *τειμή = τῖμή*.

o

22. *υ* from *ο*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *ο* nearly always appears as *υ*. Gen. sg. $-\bar{a}\bar{v} = -\bar{a}\bar{o}$, as Arc. Καλλίαν, Cyp. Ὀνασιγόραν. Cyp. 3 sg. mid. $-\tau\bar{v} = -\tau\bar{o}$, as γένοιτν, ἐφρετάσατν (in Arcadian there are no early examples of the ending, and $-\tau\bar{o}$ in a late inscription may be due to κοινή influence). Arc., Cyp. ἀπύ = ἀπό, Arc. κατύ formed after ἀπύ, Arc. ἄλλυ = ἄλλο. But ἀπύ is also Lesbian and Thessalian. Cf. also ἴν for ὄν = ἀνά (6) in Cyp. ἰνέθεκε (once) beside ὄνέθεκε, and Arc. ἰνέθυσε (no. 15; in later inscriptions ἀνά, due to the κοινή).

a. In Lesbian there are several examples of initial *υ* = *ο*, especially before *μ*, as ὑμοίως, ὑμολογία.

b. ὄνυμα = ὄνομα is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds ἀνώνυμος etc., which are universal.

c. In Chalcid. ἠνύ = ἔπό, and Θύρνυς, the second *υ* is due to assimilation to the first.

d. In Pamphylian, *ο* in final syllables regularly becomes *υ*, written *υ* or *ου*.

ω

23. *ου* from *ω* in Thessalian. Long *ω* in Thessalian, whether original or secondary (25), became a close *ω*, then *ῡ*, and; after the introduction of the Ionic alphabet, was regularly denoted by *ου*. χούρα = χώρα, φιλάνθρουπα = φιλάνθρωπα, τοῦν ταγοῦν πάντων = τῶν ταγῶν πάντων. Cf. *ει* from *η* (16).

υ and ῡ

24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *u*-sound (English *oo* in *food*) was retained in several. Perhaps the majority of dialects. This is most obvious where *ο* (e.g. *ἄγευ, τοϛ*), if the letters being taken as a basis, the spelling etc.), and *ου* in the acc.

In Boeotian, *ου* becomes *ῡ* in general Ionic inscriptions. In other dialects, *ου* is frequent after 300. In the introduction of the Ionic alphabet, and even then the quarter of the century.

φον, τούχα, ὄνουμι

ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after *τ*, *δ*, *θ*, *ν*, and *λ*, as *τιούχα*, *διούο* = *δύο*, *Ἰθιούδικος*, *δνιουμα*, *Διωνιούσιος*, *Λιουκίσκω*, etc.; also once after *σ* (*Σιούνεσις*) and once initially (*ἰουιῶ* = *νιῶ*). Another, but comparatively rare, spelling in Boeotian is *ο*, as *ὄπέρ* = *ἰπέρ*, *θοσία* = *θυσία*.

a. Except in Boeotian and Pamphylian, where *ου* is also frequent, the spelling *υ* is retained in inscriptions. So in Laconian, for which the retention of the *υ*-sound is amply attested by the numerous glosses spelled with *ου* in accordance with Attic values, and by the pronunciation of the modern Tsakonian. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling *ου* or *ο* for *υ*, or *υ* for *ο* (22 a), use of *ϕ* before *υ* (Chalcid. *ϕύρνυς*, *λήρυθος*, etc.), or present-day pronunciation.

Secondary *ε̄* and *ο̄*. "Spurious Diphthongs"

25. In many dialects, as in Attic, *ε* and *ο* differed in quality from *η* and *ω*, being close vowels (*e*, *o*). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with *η* and *ω*, but were *ε̄* and *ο̄*, the latter becoming *ῶ*, and eventually came to be designated by *ει* and *ου* after these original diphthongs had become monophthongs in pronunciation (23, 34). But in other dialects they were identical with *η* and *ω*, and were so written. Hence such dialectic variations as *τρεις* and *τρῆς* from **τρείες* (42.3), *εἰμί* and *ἤμι* from **έσμι* (76), *φθείρω* and *φθήρω* from **φθέρω* (74), *ξείνος* and *ξήνος* from *ξένφος* (54), *χέλιοι* and *χῆλιοι* from **χέσλιοι* (76), *βουλή* and *βωλά* from **βολνά* (75), *κούρη* and *κώρᾱ* from *κόρῆ* gen. sg. *-ου* and *-ω* from *-οιο* (106.1), acc. pl. *-ων* *μνώντες* = *αιό* (78).

The dialects *ε̄* and *ο̄* in such forms are Arcadian *ε̄* and Cretan. Boeo-

21. *ῑ* remains unchanged everywhere. Bu

it is sometimes denoted by *ει*, which had come though *ει* and *ου* are etc.; at Hermione *ῑ*, as *πειμά* or *πειμή* = *τιμή*.

gen. sg. in *-ω*, acc. pl. in *-ως*), Rhodian (*ἡμί, κῆνος, Βώλιος, Ξηριάδα*, etc.), Coan (*ἤμεν, κῆνος, δῆλομαι, καρπῶντι*, etc.), Theran (*ἡμί, τρηῆς, Βολακράτης*, etc.); at Cyrene, a colony of Thera, regularly *η, ω*. It is probable that these dialects belong properly with those which have *η, ω* regularly, and that their usual *ει, ου* are due to the fact that with the introduction of the Ionic alphabet they also adopted in the main the Attic-Ionic orthography of such words.

b. *χηρ-* = *χειρ-* (Att. *χείρ, χειρός*) is even more widespread, e. g. not only Cret. *κῆραν*, Arc. *ἰγκεχηρήκοι*, Cypr. *ἰχέρων*, but Epid. *χῆρας* and even Delph. *ἐκεχηρίαν*, Corinth. *ἐνεκέχηρον*. But it is probable that this *χηρ-* does not rest wholly upon **χερσ-* (79), but is due in part at least to the influence of a nom. sg. *χῆρ* (quoted by Herodian as Aeolic) formed after the analogy of inherited *ρ*-stems in *-ηρ*. Cf. Att. *μῆν* in place of *μείς* (112.3).

c. *δούλος*, Dor. *δῶλος* (Cret., Theocr., Callim.) do not belong here. *δούλος* has a genuine diphthong, as shown by the spelling *ου* in early Attic inscriptions and in Boeotian, while *δῶλος* must come from a by-form **δουλος*. The relation of Lesb., Boeot., Dor. *δῶν* to Att. *οῦν* is obscure, since *δῶν* is also Ionic.

d. It is to be remembered that the early inscriptions of most dialects have simply E, O, which we transcribe *ē, ō*, no matter whether the later spelling is *ει, ου*, or *η, ω*. Among the *η, ω* dialects the actual spelling *η, ω* does not occur, of course, until the introduction of the Ionic alphabet about 400 B.C., except that in Crete, Rhodes, etc., where H = *η* is much earlier, we find *ἡμί* etc. in the earliest inscriptions.

Of the *ει, ου* dialects, Corinthian is the only one in which the identity of genuine and spurious *ει, ου* belongs to the earliest period, owing to the very early monophthongization of the diphthongs (28, 34). The spelling even of the earliest inscriptions is EI, OV at Corcyra (e. g. *ηιον, ειμί*), and OV (but E, not EI) at Corinth. In Attic-Ionic examples of EI, OV occur in the fifth century (*ειμί* even earlier), but E, O are more common until after 400 B.C., and occasionally appear much later. In general EI becomes established earlier than OV, and many inscriptions use EI uniformly but vary between O and OV. In Ionic the gen. sg. -O is especially persistent. In Locrian no. 56 has only E, O (e. g. *ἄγεν, τος*), while the somewhat earlier no. 55 has EI (*φάρειν* etc.), and OV in the acc. pl. (*τους*) but O in the gen. sg. (*δάμο*). This last difference, though only a graphic vagary, is observed also in several Ionic inscriptions. In other dialects EI, OV come in with the introduction of the Ionic alphabet, and even then the spelling varies for a time.

DIPHTHONGS

αι

26. *η* from *αι* in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as *αι*, sometimes as *αε*, especially at Tanagra, e.g. *Αέσχόνας*, *Ὀκίβαε*. But it came to be pronounced as a monophthong, an open *ē*, and with the introduction of the Ionic alphabet was regularly denoted by *η*, e.g. *κῆ = καί*, *ῆ = αἶ*, *Θειβῆος = Θεβαῖος*, dat. sg. and nom. pl. *-η = -αι*, dat. pl. *-ης = αἰς*, infin. *-ση*, *-σθη = -σαι*, *-σθαι*. In very late inscriptions even *ει* is found, as *Θειβεῖος*.

27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφισται = ἐψήφισται*, *βέλλεται = βούληται*, *γινύεται = γίγνηται*, and, with added *ν* (139.2, 156), *πεπέισται = πεπεῖσθαι*, *ὄνγράφειν = ἀναγράφαι*, *ἐφάνγρευθαι = ἐφαιρούνται*, *βέλλουθαι = βούλωνται*.

ει

28. Sooner or later *ει* became everywhere a monophthong, a close *ē* (*ē̄*), though the spelling was retained and extended to the *ē̄* of different origin (25). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Corcyra the spelling was *Ei* (25 *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. *Δφενία*, i.e. *Δφῆνία = Δεινίου*, *Ποτεδάνι*, i.e. *Ποτῆδάνι* (rarely *Ποτειδάνι*), but *ἀνθηκε = ἀνέθηκε*. Cf. also *τεδε = τεῖδε* in an early Megarian inscription (here *Ξ = ε*, *E = η* and genuine or spurious *ει*).

a. At a late period the *ē̄* progressed still further to an *ī*, usually with retention of the old spelling *αι*, which then came to be used also for original *ī* (21), but sometimes with phonetic spelling *ι*. In some words this late spelling with *ι* became fixed in our texts, e.g. *τίσω*, *ἔτισα*, *ἔκτισις*, of which the proper spelling, as shown by inscriptions of Attic and other dialects, is *τείσω*, *ἔτεισα*, *ἔκτεισις*.

b. But before vowels it remained *ē̄* for some time after it had become *ī* elsewhere, and, to distinguish it from *αι = ī*, was often written *η*, e.g. *πολήταν*, *ἰέρηα*, etc., especially in the Augustan period.

c. For Elean *αι* from *αι* after *ρ*, see 12 *a*.

29. *ι* from *ει* in Boeotian. The change in pronunciation which took place everywhere at a late period (28 *a*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between *ει*, *ι* (4.5), and *ι*, but later is regularly *ι*, e.g. *Τι-σιμῆνῆς* = *Τεισιμῆνης*, *ἐπί* = *ἐπέι*, *ἐπίδει* = *ἐπειδή* (cf. also 16), *ἔχι* = *ἔχει*, *κιμένας* = *κειμένας*.

οι

30. *υ* from *οι* in Boeotian. The diphthong *οι* was retained much longer than *αι* (26) or *ει* (29), appearing as *οι*, but also, in some of the earliest inscriptions especially of Tanagra, as *οε*, e.g. *Χοερίλος*, *Φηκαδάμοε*. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the *υ*, with its Attic value of *ü* as a basis (cf. *ου* for *υ*, 24), was employed with increasing frequency from about 250 B.C. on, though not uniformly till the end of the century, e.g. *φυκία* = *οικία*, dat. sg. and nom. pl. *-υ* = *-οι*, dat. pl. *-υς* = *-οις*. Where *οι* is followed by a vowel it is usually retained (in contrast to *αι*, 26), as *Βοιωτῖς*, though *Βυωτῶν* occurs once, also *ὁ πῦας* = *ἡ ποία*.

In some late inscriptions of Lebadea and Chaeronea the spelling *ει* is also found, indicating the further progress of the sound to *ī* (see 28 *a*), e.g. *αὔτεις* = *αὔτοῖς*.

αι, ει, οι before vowels

31. In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic *Ἄθηναία*, later *Ἄθηνα*, *Ἄθηνα*, *δωρεά* beside *δωρεία*, *εὔνοα* beside *εὔνοια*, *ὑός*, *ὑός* beside *υῖός*, *υῖός*, so e.g. Ion. *ἀτελέη* beside *ἀτελεῖη*, *ποιήσεαν* = *ποιήσειαν*, Lesb. *δικάως* = *δικαίως*, *εὔνοαν* = *εὔνοϊαν*, Thess. *Γεννάοι* = *Γενναίου*, Arc. *στορπάος* = *ἀστραπαῖος*, El. *ἔα* beside *εἶῃ* = *εἶη*, *μαστράα* = **μαστρεῖα* (12 *a*), Cret. *ἀγελαοί* =

ἀγελαιοί, Delph. φαωτός = *φαιωτός (φαιός). So especially in forms of ποιέω, as Att. ποεῖ, ποιήσω (but ποιῶν), Lesb. ποιήσω, ἱροποίηται, Boeot. ἐπέεισε, Arc. ποέντω, El. ἐπιποέντων, Coan ναποᾶν beside ναποιάς.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late ὀγδοίης, ὀγδοῖήκοντα, βοιηθέω.

αυ, ευ, ου

32. In *αυ, ευ, ου*, the *υ* remained an *υ*-sound, not becoming *ι* as it did in many dialects when not part of a diphthong. This is shown not only by Ionic *αο, εο* (33), but by occasional varieties of spelling such as Corinth. Ἀχιλλεούς, Corcyr. ἀφυτάν, Att. ἀφυτάρ, Ion. ἀφυτῶ, Cret. ἀμεφύσασθαι, where *φ* indicates the natural glide before the *υ*-sound, and Locr. Ναφακτιῶν, Cret. σποφδδάν, etc.

33. *αο, εο* from *αυ, ευ* in East Ionic. *αο, εο* appear in East Ionic inscriptions (*εο* also in Amphipolis and Thasos) of the fourth century (*εο* once in Chios in fifth century) and later, e.g. ἀοτός, ταῶτα, εῶνοια, εῶεργέτης. This spelling is frequent even in κοινή inscriptions of this region.

a. For El. *αυ* from *ευ* after *ρ*, see 12 a. Some late Cretan inscriptions show *ου = ευ* (cf. Att. *ου* from *εο*), as ἐλουθέρός, ἐπιτάδουμα. The explanation of *ω = αυ* in Delph. αὔσωτός, late Lac. ὠτῶ = αἰτού, etc., is doubtful.

34. *ου* became, in most dialects, a monophthong (first *ῶ*, later *ῠ*), though the spelling *ου* was generally retained and eventually extended to the secondary *ῶ*. In Corinthian this had taken place at the time of the earliest inscriptions. See 25 d.

a. Occasionally words which contain genuine *ου* are found with the spelling *ο* in early inscriptions when *ο* for secondary *ῶ* was usual, e.g. ὄκ = οὔκ, βῶν = βούν (or = βῶν? See 37.1). In forms of οὔτος, which in general have genuine *ου* (e.g. Cret. τούτῶ etc.), this spelling is so frequent in early Attic, e.g. τῶτο, τότῶν (τῶτο also in Thasos; cf. also Orop. ἐντῶθα, i. e. ἐντούθα = ἐνταῦθα), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine *ου* (e.g. τούτο from *το-υ-το), a gen. sg. τότῶ (τούτου), formed by doubling of τῶ (τοῦ), which then influenced the other forms.

au, eu before vowels

35. Certain words show a *υ* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *αῦως* = Dor. etc. *ἄ(ϕ)ώς* (cf. Hesych. *ἄβώ· πρωί*), Hom. *ἦώς*, Att. *ἔως*, from **αῦσός* (cf. L. *aurōra* from **ausōs-ā*), *ναῦος* = Dor. etc. *νᾶ(ϕ)ός* (cf. Lac. *ναῖδν*), Hom. *νηός*, Att. *νεώς*, probably from **νασφός* (54 f), *δεύω* = Att. *δέω*, *need*, from **δέυσω*.

a. In such forms *υ* comes from a combination containing *υ* or *ϕ*, not from simple intervocalic *ϕ*, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like *εῦδε* from **εϕιδε* are poetical only, and due to metrical lengthening or doubling of the *ϕ* under the ictus. The consonant-doubling in hypocoristic proper names (89.5) accounts for the diphthong in Thess. *Κλεύας*, from **Κλέϕās*, Calymn. *Κλεύαντος*, Cret. *Φαῖος*, *Νεύαντος*.

36. In words with regular antevocalic *eu* the natural glide between *υ* and the following vowel is often expressed by *ϕ*, as Boeot. *Βακεύϕαι*, Cyp. *κατεσκευϕασε*, Lac. *Εὐβάλλκης* (*β = ϕ*, 51).

In late inscriptions *υ* is sometimes omitted, especially in derivatives of *σκεῦος*, as Att. *παρεσκευασμένων*, Lesb. *ἐπισκεδάσαντα*, Corcyr. *ἐπισκεάζειν*, *σκεοθήκας*, Delph. *κατασκευώσηται*.

Long Diphthongs

37. 1. The original long diphthongs *āi*, *āu*, *ēi*, *ēu*, *ōi*, *ōu*, except when final, were regularly shortened in prehistoric times to *ai*, *au*, *ei*, *eu*, *oi*, *ou*, or, in some cases, lost the second element. Hence such by-forms as *βούς* from **βῶυς* (cf. Skt. *gāus*) but Dor. *βῶς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βῶν* also once in Homer), *Ζεύς* from **Ζῆυς* (cf. Skt. *dyāus*) but acc. *Ζῆν* (cf. Lat. *diēs*), whence, with transfer to consonant declension, *Ζῆνα*, *Ζηνός*, etc., Cret. *Δῆνα*, *Τῆνα* (84).

2. The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter arose by loss of an intervening consonant, as *κλαῖς*, *κληῖς*, from **κλαῖϕς* (cf. Lat. *clāvis*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So *κληῖς*, *χρηῖζω*, *πολεμήμιος*,

πατρώιος, etc. regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional spellings such as *Τήμιοι*, *θωιήν*, *ιερήμια*, *χρηιζω*, in Ionic inscriptions. On the other hand the change of *ηι* to *ει* (39) or the loss of the *ι* (38) presupposes the diphthongal pronunciation; and where we find e.g. *χρήζω*, *ιερήον*, and *χρηιζω*, *ιερηιον*, side by side, the latter must be understood as *χρήζω*, *ιερήιον*. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent e.g. *κληίς* (*κληίς*) or *κλήις* (*κλήις*), *χρηιζω* or *χρήζω*, *οικήιος*, *οικηλιου*, or *οικήιος*, *οικήιου*, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

38. *ā*, *η*, *ω*, from *āi*, *ηι*, *ωι*. In Attic the *ι* ceased to be pronounced in the second century B.C., and the spelling without *ι* (the iota subscript is a mediaeval device; in inscriptions *ι* is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. *-η* = *-ηι* from the sixth century B.C. on, though *-ηι* is the usual spelling.

Lesbian has *τῷ Νικιαίῳ* in a fifth-century inscription (no. 20), though this is possibly only an error due to confusion with the genitive construction which follows. For no. 21 (first half fourth century) and no. 22 (324 B.C.) have uniformly dat. sg. *-āi*, *-ωι* (3 sg. subj. *-ηι* in no. 21, *-η* in no. 22; see also 149). But from the end of the fourth century the forms in *-ā*, *-ω*, *-η* predominate.

Thessalian has from the fifth century dat. sg. *τάφροδίται τᾶ*, and *ταγά* beside *ἀταγίαι* (in no. 33), and in inscriptions in the Ionic alphabet we find regularly dat. sg. *-ā*, *-ου* (= *ω*, 23), 3 sg. subj. *-ει* (= *η*, 16).

Cyprian has dat. sg. $-\bar{a}$, $-\bar{o}$, beside $-\bar{a}i$, $-\bar{o}i$, but in the Idalium bronze (no. 19) only in the case of the article when followed by i , as $\tau\bar{o} \dot{i}\rho\bar{o}n\dot{i}$.

a. The loss of i probably began in the article, which was proclitic.

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original η , ω ; hence such spellings as nom. sg. $\beta\omicron\upsilon\lambda\eta\iota$, gen. sg. $\tau\bar{\omega}i \delta\acute{\alpha}\mu\omega i$, impv. $\acute{\epsilon}\chi\acute{\epsilon}\tau\omega i$. Such imperative forms in $-\tau\omega i$ and $-\sigma\theta\omega i$, where this spelling was favored by the subj. in $-\eta\iota$, are especially frequent, notably in Cos.

39. ϵi from $\eta\iota$. The history of $\eta\iota$ differs in some dialects from that of $\bar{a}i$, ωi ,—especially in Attic, where it became ϵi (i.e. $\bar{\epsilon}$) some two centuries before $\bar{a}i$, ωi became \bar{a} , ω .

In the case of medial $\eta\iota$ of secondary origin (37.2) the spelling ϵi is frequent in the fourth century and from about 300 B.C. is almost universal, e.g. $\kappa\lambda\epsilon\acute{\iota}\varsigma$ from $\kappa\lambda\eta\acute{\iota}\varsigma$, $\lambda\epsilon\iota\sigma\tau\acute{\eta}\varsigma$ from $\lambda\eta\iota\sigma\tau\acute{\eta}\varsigma$, $\lambda\epsilon\iota\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$ from $\lambda\eta\iota\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$.

In inflectional endings ϵi is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg. $\beta\omicron\upsilon\lambda\epsilon\acute{\iota}$, 3 sg. subj. $\acute{\epsilon}\dot{\iota}\pi\epsilon\iota$. But here, owing to the analogy of other forms with η of the same system, as $\beta\omicron\upsilon\lambda\acute{\eta}\varsigma$, $\beta\omicron\upsilon\lambda\acute{\eta}\nu$, $\acute{\epsilon}\dot{\iota}\pi\eta\tau\epsilon$, $\eta\iota$ was never given up and eventually was fully restored, so that the normal spelling in imperial times was $\eta\iota$ or η (38).

The spelling ϵi beside $\eta\iota$, partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heracleian Tables, where we find 3 sg. subj. $\nu\acute{\epsilon}\mu\epsilon\iota$, $\phi\acute{\epsilon}\rho\epsilon\iota$, etc. (so usually, but twice $-\eta\iota$, once $-\eta$).

a. The change of $\eta\iota$ to ϵi is also Euboean, where it was accompanied by a change of ωi to $\omicron i$. In Eretrian this was effected about 400 B.C. Somewhat later ϵi occurs beside $\eta\iota$ at Amphipolis, and $\omicron i$ beside ωi at Olynthus. Dat. sg. $-\epsilon i$ is found also in an inscription from Naples.

NON-DIPHTHONGAL COMBINATIONS OF VOWELS (CONTRACTION ETC.)

40. Owing to the proethnic loss of intervocalic i and σ , a large number of new vowel-combinations arose, and these were

subsequently augmented by the dialectic loss of intervocalic ϵ (53). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combination, the accent, the number of syllables in the word, etc. See 45. Only some of the most important facts can be stated here.

a or \bar{a} + vowel

41. 1. $a + \epsilon$, $\bar{\epsilon}$ (spurious $\epsilon\iota$), or η . Attic-Ionic \bar{a} , but elsewhere η , at least in West Greek and Boeotian. Similarly $\bar{a}\iota$ or $\eta\iota$ from $a + \epsilon\iota$, $\eta\iota$. Examples are forms of verbs in $-a\omega$, as Att.-Ion. $\nu\kappa\acute{\alpha}\tau\epsilon$, $\nu\kappa\hat{\alpha}\nu$, etc., which have η in West Greek and Boeotian, e.g. Cret., Arg. $\nu\kappa\hat{\eta}\nu$, Lac. $\acute{\epsilon}\nu\acute{\iota}\kappa\bar{\epsilon}$, Rhod. $\theta\omicron\iota\nu\hat{\eta}\tau\alpha\iota$, Meg. $\phi\omicron\iota\tau\hat{\eta}\tau\omega$, Corcyr. $\tau\iota\mu\hat{\eta}\nu$, Locr. $\sigma\upsilon\lambda\bar{\epsilon}\nu$, Delph. $\sigma\upsilon\lambda\hat{\eta}\nu$, Boeot. $\phi\upsilon\sigma\hat{\eta}\tau\epsilon$ (Ar.), etc.

a. In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with η , but also no certain examples of \bar{a} from $a\epsilon$, since the contract verbs in these dialects show other types of inflection (see 157, 159). But η from $a\epsilon$ in crasis is Lesbian, Thessalian, and Arcadian, as well as West Greek and Boeotian. See 94.6. So far as we know, \bar{a} from $a\epsilon$ is Attic-Ionic only.

2. $a + o$ or ω . When contracted, the result is ω in all dialects. So regularly in forms of verbs in $-á\omega$, as Att. $\tau\iota\mu\hat{\omega}\mu\epsilon\nu$, $\tau\iota\mu\hat{\omega}\nu\tau\iota$, Meg. (Selinus) $\nu\kappa\hat{\omega}\mu\epsilon\varsigma$, $\nu\kappa\hat{\omega}\nu\tau\iota$, Locr. $\sigma\upsilon\lambda\hat{\omega}\nu\tau\alpha$, Boeot. $\sigma\upsilon\lambda\hat{\omega}\nu\tau\epsilon\varsigma$, Lac. $\hbar\epsilon\beta\hat{\omega}\nu\tau\iota$ (subj.), $\acute{\epsilon}\nu\hbar\epsilon\beta\hat{\omega}\delta\hat{\eta}\alpha\iota\varsigma$ ($\hbar\beta\acute{\omega}\sigma\alpha\iota\varsigma$ from $\hbar\beta\acute{\alpha}\omega\sigma\alpha\iota\varsigma$), but also, rarely, uncontracted as Boeot. $\iota\acute{\alpha}\acute{\omega}\nu\tau\upsilon\varsigma$, Locr. $\acute{\alpha}\pi\epsilon\lambda\acute{\alpha}\acute{\omega}\nu\tau\alpha\iota$. Cf. also Heracl. $\tau\acute{\epsilon}\tau\rho\omega\rho\omicron\nu$, *group of four boundary-stones*, from * $\tau\epsilon\tau\rho\alpha\text{-}\omicron\rho\omicron\nu$, $\pi\alpha\mu\hat{\omega}\chi\omicron\varsigma$ ($\pi\alpha\mu\omega\chi\acute{\epsilon}\omega$) from * $\pi\alpha\mu\alpha\text{-}\omicron\chi\omicron\varsigma$. $a\omicron$ from $a\phi\omicron$ is uncontracted in Boeotian (as in Homer), but in most dialects yields ω , as $\phi\acute{\omega}\varsigma$ from $\phi\acute{\alpha}\omicron\varsigma$ (* $\phi\alpha\phi\omicron\varsigma$, cf. Hesych. $\phi\alpha\nu\omicron\phi\acute{\omicron}\rho\omicron\varsigma$), Boeot. Καλλιφάων etc., Ἄγλω- from $\acute{\alpha}\gamma\lambda\alpha\omicron\text{-}$ (* $\acute{\alpha}\gamma\lambda\alpha\phi\omicron\text{-}$), Boeot. Ἄγλαόδωρος etc. (Ἄγλα\omicron- occasionally elsewhere), $\sigma\acute{\omega}\varsigma$, $\sigma\omega\text{-}$, $\Sigma\omega\text{-}$, from $\sigma\acute{\alpha}\phi\omicron\varsigma$ (cf. Cyp. Σαφοκλέφης), Boeot. Σάων , Σαυκράτεις , Σαυγένεις , etc. ($a\upsilon$ from $a\omicron$ is otherwise unknown in Boeotian and is here perhaps

due to the influence of a **Σαῦος* like Cret. *Φαῦος* etc., 35 a). Arc. *Σακρέτης* etc. have *Σᾶ-* (not *Σᾱ-*), abstracted from *Σάων* etc.

3. *ā + ε*. Attic-Ionic *η*, elsewhere *ā*. Att.-Ion. *ἥλιος* (Hom. *ἡέλιος*) from *ἄφέλιος* (Cret. gloss *ἀβέλιος*), *ἄέλιος* in Pindar etc., Dor. *ἄλιος*, Lesb. *ἄλιος*.

4. *ā + ο* or *ω*. Attic-Ionic *εω* or *ω*, elsewhere *ā* or uncontracted. In Attic-Ionic first *ηο*, *ηω* (cf. 8), often preserved in Homer, whence *εω* (with shortening of the first vowel, and, in the case of *ηο*, lengthening of the second; cf. 43), which often has the value of one syllable, and which may be further contracted to *ω* (in Ionic mostly after vowels, cf. 45.2; in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. *ā*-stems, Ion. *-εω*, *-ω* (also *-ηο* in no. 6), from *-āο* as in Homer (here Aeolic, beside Ion. *-εω*) and Boeotian (rare in Thessalian), Arc.-Cypr. *-āv* (22), Lesb., Thess., West Greek *-ā*.

Att.-Ion. *ἔως* (Hom. *εἰός*, i.e. *ἦος*) from **ἄφος* (Skt. *yāvat*), Lesb., Boeot., West Greek *ās*.

Att.-Ion. *λεός*, *νεός*, *ἔως* (Hom. *ληός*, *νηός*, *ἠός*; Eub. *Ἄγασι-λέφῶ*) from *λᾱφός* (seen in proper names of several dialects), *νᾱφός*, *ἄφός* (but see 35, 54 f), in most dialects *λᾱός*, *νᾱός*, *ἄός*, but *λᾱ-*, *νᾱ-*, in compounds as *Λᾱκρίνης*, *νᾱκόρος*, *νᾱποῖαι*. See 45.3.

Gen. pl. *ā*-stems, Ion. *-έων*, *-ών* (also *-ηῶν* in no. 6), Att. *-ῶν*, from *-āων* (**-āsων*, Skt. *-āsām*) as in Homer (Aeolic), Boeotian (but always *τᾱν*, see 45.4), Thessalian (*τᾱν κοινᾶουν* etc. at Crannon, but otherwise *-ᾱν*), Lesb. *-ᾱν*, West Greek *-ᾱν*.

Att.-Ion. *θεωρός* from **θεᾶφρός*, Boeot. *θιαῶρία*, Lesb. *θέᾶρος*, West Greek *θεᾶρός*.

Att. *κοινών*, *ξυνών*, Ion. *ξυνεών* (Hes. *ξυνήοντας*) from **-āφων*, **-āφονος*, *ξυνᾶονες* Pindar, Arc., West Greek *κοινᾶν*. So Epid. *κυκᾶν* = *κυκεών*.

Att. *Ποσειδῶν*, Ion. *Ποσειδέων*, Hom. *Ποσειδάων* (*-ᾶωνος*), Corinth. *Ποτεῖδαφῶνι*, *Ποτεῖδᾶνι*, *Ποτειδάᾶν*, Boeot. *Ποτειδάου*,

Cret., Rhod., Delph. Ποτειδᾶν (-ᾶνος), Lesb. Ποσειδᾶν, Arc. Ποσοιδᾶνος, Lac. Ποχοιδᾶν (-ᾶνι).

a. In Ionic, beside usual *εω*, there are some examples of *εο* or *ευ* (cf. 33), as *θεορός*, *θευρός* (Paros, Thasos), gen. sg. -*ευ* (Erythrae etc.).

b. In Ionic some of the older forms with unshortened *η*, as in Homer, are employed also by later writers, as *ιηός*, *ληός*. So *ἦός* in Herodotus and in an inscription of Oropus (no. 14).

c. In Thessalian there are some examples of *ο̄, ου* (from *ω*, 23), where we expect *ᾶ*, as gen. pl. *προξεννιούιν*, *Γομφιτούιν*, *θεουρός*, *Ποτειδουιν*, *κυλῶρέοντος* (cf. *ύληωρός*, *ύλωρός*). But the first three are probably *κοινή* forms with dialectic coloring (for such hybrids, see 280), *Ποτειδουιν* is a hypocoristic in -*ου*, and *κυλῶρέοντος* from *ύλο-* beside *ύλᾶ-* (see 167).

ε + vowel

42. 1. *ε + a*. In general Attic *η*, elsewhere uncontracted *εα* or *ια* (9), as acc. pl. Att. *ἔτη*, elsewhere (*ε*)*έτεα*, (*ε*)*έτια*. But occasionally *η* in other dialects, as Ion. *θύη* (no. 8; fifth century) beside usual *ἔτεα* etc. (cf. 45.2), Rhod. acc. sg. *λειῶλη* (no. 93; sixth century), Lac. acc. sg. *Θιοκλέῆ* (sixth century), besides later examples (e.g. Lac. *Κλεογένη*, Heracl. *φέτη*, Rhod. *ἔτη*, Delph. *ένδογενῆ*), some of which may be due to *κοινή* influence.

Even *εα* from *εφα*, which is uncontracted in Attic, sometimes becomes *η* in West Greek dialects, as Delph. *έννη* = *έννέα*, Ther. *ήμίση* = *ήμίσεια*, *Κληγόρας* = *Κλεαγόρας*, Rhod. *Ἄγῆναξ* = *Ἄγεαναξ*, Dor. *κρής* (Theocr. etc.) = *κρέας*, *ἦρ* (Alcman etc.) = *ἔαρ*, Sicil. (Acrae) *φρήτιον* = *φρεάτιον* (cf. *φρητί* Callim.). Cf. also Dor. *βασιλῆ* (43, 111.3).

2. *ε + ā*. Proper names in -*εās*, as *Τιμέας*, *Δημέας*, usually remain uncontracted in Attic (*Ερμῆς* is the Ionic form) and most dialects, though in late times partly replaced by -*ās*, as *Δημᾶς*, *Δαμᾶς*. But -*ῆς* regularly in Ionic (from -*ῆς*), as *Δημῆς*, *Ἄπελλῆς*, and sometimes elsewhere, as Rhod. *Ἄριστῆς*, Ther. *Κυδρῆς*, *Θα(ρ)ρῆς* (archaic). Cf. Rhod. *Χαλκῆ* from *Χαλκᾶ*. All the certain examples of Dor. *η* from *εā* are from the islands (Syrac. *Τυκῆ* is doubtful), and hence are possibly due to — very early — Ionic influence; but not necessarily so, cf. Dor. *η* from *εα*, above.

3. $\epsilon + \epsilon$. Regularly contracted to $\bar{\epsilon}$ ($\epsilon\iota$) or η (see 25), as Att. *τρεῖς*, Ther. *τρη̄ς*, from **τρέιες* (Skt. *trayas*). But uncontracted forms also occur, as Cret. *τρέες*, *δρομέες*, *πλίες* (9.4), Boeot. *φικατιφέτιες*. See 45.5.

4. $\epsilon + \epsilon\iota$, $\eta\iota$, or η . Regularly contracted to $\epsilon\iota$, $\eta\iota$, η , as *φιλεῖ*, *φιλήμι*, *φιλήται*. Uncontracted forms, like Locr. *δοκέει*, *ἀνχῶρέει*, Delph. *ἀδικέη*, Boeot. *ἴει*, *δοκίει* (9, 16), are rare. See 45.5. But forms like *δέημι*, *δέηται* (from *εφη*, see 45.1) are usually uncontracted. Names in *-κλήης* occur in some dialects, though most have only *-κλήης*. See 108.1 a.

5. $\epsilon + \omicron$. The contraction to \bar{o} (ou), as in *γένους* from **γενεσος*, *φιλοῦμεν* from **φιλειομεν* (but *ἠδέος* etc., see 45.1), is Attic only. Most dialects have ϵo or ιo (9), as *γένεος* (*-ιος*), *φιλέομεν* (*-ιομεν*).

In Ionic ϵo often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by *ευ* (cf. ϵo = original *ευ*, 33). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as *μευ*, *φιλεῦντας*), does not appear in inscriptions until the fourth century B.C. From Ionic, *ευ* spread to the Doric islands, and from the third century on is frequent in Rhodes, Cos, Thera, etc. At this time it is also found in continental Greece, as at Megara, Delphi, etc.

a. Boeotian has some examples of *ιυ*, *ιου*, beside *ιω* (both original and from *εο*), but mostly after dentals, where it was supported by the prevalence of the spelling *ιου* = *υ* (24). Thus *Νωμείνος*, *νουμεινή*, *Θιουτίμυ*, *Διουκλείς*, but once also *Βιούτη*.

b. Heracllean has $\iota\omega = \epsilon o$ before a single consonant, as *ἔμετρίωμες*, *μετρίωμεναι* (but *δέόμενα* from *εφο*).

c. Contraction to ω is found in certain parts of Crete (see 273) before a single consonant, as *εἰχαριστώμες* (but *κοσμώντες*, see d). Cf. also *ἐξαιρώντες* in an inscription of Phaselis.

d. For ϵo we sometimes find simply ϵ or \omicron . So in Megarian proper names compounded of *θεός*, in which, nearly always, $\Theta\epsilon$ - appears before a single consonant, $\Theta\omicron$ - before two, e.g. *Θέδωρος*, *Θέγειος*, *Θέτιμος*, but *Θοκράνης*, *Θοκλείδας*, *Θόγγειος*. Such forms in $\Theta\epsilon$ -, $\Theta\omicron$ - occur elsewhere, but are common only in Megarian. Other examples of \omicron from ϵo (so-called *hyphaeresis*, cf. 44.4) are Ion. *ὄρη*, *νοσσός*, from *ἐορη*, *νεοσσός*, Cret. (Hierapytna etc.) *κοσμώντες*, *κατοκόντας*, *ἐπιστάτον*, Delph. *ποιόντων* (but also *ποιόντα*,

θωεόντων), Heracl. ποιόντασσι, ἐξεποίον, Mess. ποιόντι, Arc. πλός from *πλέος (113.2).

6. $\epsilon + \omega$ or $\omicron\iota$. In Attic regularly contracted, as φιλῶντι, φιλοῖ (but ἡδέων etc., see 45.1). In other dialects regularly uncontracted $\epsilon\omega$, $\epsilon\omicron\iota$, or $\iota\omega$, $\iota\omicron\iota$ (9), but sometimes ω , $\omicron\iota$ after a vowel (see 54.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθειῶν but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐγκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔδῶντι, προξενέοι, El. ἐξαγρέδῶν, δοκέοι but ποιῶν, ἐνποιοῖ, ποιοῖτο (also ποιεοῖ), Heracl. ἀδικίων, ἐγφηληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πῶνιοι (φωνέοι).

η + vowel

43. In the declension of nouns in $-\epsilon\upsilon\varsigma$ the η of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in early Rhodian and Coan), but is shortened in the majority of dialects (βασιλέος etc.), and in Attic this is accompanied by lengthening of the second vowel, if o or a (βασιλέως, βασιλέᾳ). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from $\eta o = \bar{a}o$, 41.4), e.g. ἴλεως (Herodas — Hdt. ἴλεως or ἴλεος?) from ἴληος (49.5), χρέωμαι (161.2 a), πόλεως (109.2), Mil. ἰέρεως (111.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τεληος, though the usual Ionic form is τέλειος, τέλεος.

Cf. also the subjunctives with η retained in Hom. θήομεν (θείομεν), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέομεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See 151.2.

Contraction of ηa to η (but probably through ϵa , cf. 42.1) is seen in Eub. 3 pl. εἰρήται from *εἰρήαται (cf. Hom. βεβλήαται), εἰρέαται (Hdt.), and in βασιλῆ etc. of Delphian and most Doric dialects (111.3).

ο + vowel

44. 1. $o + a$. When contracted, the result is ω in all dialects (cf. ω from $a + o$, 41.2), e.g. Att. ἡδίω, Heracl. μείω from $-(\sigma)a$, Τιμῶναξ, Ἰππῶναξ, etc. in West as well as East Greek dialects,

from *-ο(-φ)αναξ* (for Rhod. *Τιμᾶναξ*, see 167). Cf. also *ω* in crasis, as Corinth. *τώγαθόν* = *τὸ ἀγαθόν* etc. (94).

2. *ο + ā*. Usually uncontracted (Att. *ση*), but in Ionic regularly *ω*, in other dialects sometimes *ā*, e.g. Rhod. *βοᾷθέω*, Cret. *βοᾷθίω*, Aetol. *βοᾷθοέω*, Att. *βοηθέω*, but Ion. *βωθέω*, Lesb. *βᾷθοέω*, Att. *βοηδρομιών*, but Coan, Rhod. *βᾷδρόμιος*. For Ionic *ω* from *ση*, no matter whether *η* is from *ā* or original *η*, cf. also *ὄγδῶι* (once) = *ὄγδῶι*, and *ὄγδάκοντα* from *ὄγδοήκοντα* (with original *η*), and Hdt. *βῶσαι*, *νῶσαι*, *ἀλλογνώσας*.

a. In the termination of *βοᾷθός*, *βοηθός* beside *βοᾷθός*, *βοηθός*, whence also *βοᾷθέω*, *βοηθέω* beside Lesb. *βᾷθοέω*, Aetol. *βοᾷθοέω*, hyphaeresis has taken place. See 4.

3. *ο + ο*. Regularly contracted to *ῶ* (*ου*) or *ω* (see 25), as gen. sg. *-ου* or *-ω* from *-οιο* (106.1).

4. *ο + ε*. When contracted, the result is the same as from *ο + ο* (3), e.g. Att. *ἐλάττους* (nom. pl., from *-ο(σ)ες*) but Lac. *ἐλάσσωσ*, Att. *δημιουργός* (Ep. *δημοεργός*) etc., but Boeot. *λειτωργός*, Heracl. *ἀμπελωργικός*, Att. *λουτρόν* (Hom. *λοετρόν*), but Heracl. *λωτήριον*. So Heracl. *πρώγγυος* from **προέγγυος*. Cf. also the crasis in Att. *τοῦπος*, Lesb. *ὠνίαυτος*, etc. (94.2). But we also find uncontracted *οε*, mainly from *οφε*, and, before two consonants, sometimes *ο* ("hyphaeresis," cf. 42.5 d), e.g. Lesb. *ὀμονόντες*, *λοεσσάμενος*, *Μαλόεντι*, Arc. *Σινόνεντι*, Locr. *Ὀπόεντι* and in the same inscription *Ὀποντίους* (see 45.4), Meg. *Σελινόνεντι* but *Σελινόντιοι*, Cret. *Βολόνεντα*, *Βολοεντίων*, later *Ὀλόντι*, *Ὀλοντίοις*. So beside Att. *δημιουργός*, Ep. *δημοεργός*, and *δαμειργός* (with elision, after the analogy of compounds with original initial vowel in second member, cf. *φιλεργός*) at Nisyros and Astypalaea, the form of most dialects is *δημοργός* (Ion.), *δαμοργός* (attested for Arc., Argol., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. *ἀλοργός* in Teos and Samos.

45. Notes to 41-44. Some of the factors which help to account for divergence in the treatment of the same combination of vowels in the same dialect may be understood from the following.

1. A combination which arises by the loss of ρ , being of later origin than that arising from the loss of ξ or σ , may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ἡδέος*, *ἡδέα*, *ἡδέων*, in contrast to *φιλοῦμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ῥπόεντι*, later *Ῥποῖντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *άλιώς*, Ion. *Μεγαβάτω* but *Παναμῖνω* (- ω sometimes after consonants also, but not usually), *ἔτεα*, *ἐτέων* but *θήη*, *θυῶν*, *ἀνωθεοῖη* but *ποιῶι*, El. *δοκέοι* but *ποιῶιτο* etc. (see 42.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words, Att. *πέος*, *θεός*, *ζέω*, and likewise, though belonging also under 1, Att. *νέος*, Dor. *νάος*, *λαός*. Such words may be contracted when forming the first member of compounds, as Att. *Θούτιμος*, *νομηγία*, Dor. *νάκωρος*, *Δᾰσθήνης*. Cf. also Meg. *Ἐδωρος*, *Θοκρίνης*. Perhaps these forms, as regards their origin, belong under 4.

4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ῥπόεντι* (later *Ῥποῖντι*) but *Ῥποντίους*, and perhaps all cases of "hyphaeresis" (42.5 d, 44.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσᾶων*, Thess. *τᾶν κοινάων* (Crannon; elsewhere *-ᾶν* in nouns also), Eub. *τῶν δραχμῶων*. Here belongs probably Dor. *ᾶς* in contrast to *νάος*.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. *τρέες* etc. with *-ες* after forms like *πόδες*, Ion. *βασιλέος* etc. (not *-εως*) after *ποδός* etc., Locr. *δοκέει* etc. after *δοκέομεν* etc.

Assimilation of Vowels

46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ῥρχομενός* from *Ῥρχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Ἐκεδάμος* = Boeot. *Ἐκεδάμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of ι and υ , see 20. For Boeot. *τρέπεδδα*, see 18. For *Ποσοιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see 49.1, 3.

Epenthetic Vowels

47. Lesb. *φαίμι* (from *φᾶμι*), *φαίσι*, *γέλαιμι*, etc. in Sappho and grammarians, but not found in inscriptions. Cf. Lesb. *αίμισέων* etc. (17). For epenthesis in the case of original ν , ρ , λ , see 74 *a, b*.

Anaptyctic Vowels

48. *ἔβδομος* and *ἔβδεμος* (114.7) from **ἔβδμο-*, **ἔπτμο-*. Other examples are of only exceptional occurrence, as Att. *Ἐρεμῆς* = *Ἐρμηῆς*, El. *Σαλαμόνᾶ* = *Σαλμώνη*, Thess. *Ἄσκαλαπιός*. *πέλεθρον* = *πλέθρον*, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

Vowel-Gradation

49. In the system of inherited vowel-gradation the dialects generally agree in the grade shown by corresponding forms; e.g. *λείπω*, *λελοιπα*, *ἔλιπον*, in all dialects alike. But there are some examples of dialectic differences, of which the following may be mentioned.¹

1. Series, *ει*, *οι*, *ι* (*λείπω*, *λέλοιπα*, *ἔλιπον*). Cret. *δίκνυμι* (*πρόδίκνυτι*) = Att. *δείκνυμι* (cf. *δίκη* etc.). Ion. *δέκνυμι* is perhaps due to contamination of *δεικ-* and *δικ-*. Lesb. *οίγω* (**οφειγ-*) = Att. *οἴγω* (**οφειγ-*). *ἦνεια* and *ἦνικα* in various dialects (144 *a*). *Ποσειδῶν*, *Ποτειδάν*, etc. (41.4) with *ει* (*Ποτιδάν* very rare), but usually *ι* in derivatives, as Att. *Ποσίδειος*, Ion. *Ποσιδήιος*, Boeot. *Ποτιδάχος*, Carpath. *Ποτίδαιον* (but the famous Potidaea was *Ποτείδαια*), also *οι* (assimilation?) in Arc. *Ποσοιδάν*, Lac. *Ποηοιδάν*, *Ποηοίδαια*, and Lesb. (?) *Π]οτοίδαυι* from Pergamum.

2. Series *ερ*, *ορ*, *αρ* or *ρα* (*δέρκομαι*, *δέδορκα*, *ἔδρακον*). *τέσσερες*, *τέτορες*, *τέτταρες*, etc. (114.4). Ion., Lesb., Cret., Mess., Epid., Coan *ἔρσην*, but Att. *ἄρρην*, Arc. *ἄρρέντερον*, Lac. *ἄρσης*, Ther. *ἄρσην* (also Ionic and Coan beside *ἔρσην*). Cf. also El. *φάρρευορ* (from a by-form with initial *φ*; cf. Skt. *vr̥ṣan-* beside Avest. *ar̥ṣan-*), later *ἔρσεναίτερος* (*κοινή* influence, see also 80). *θέρσος* = *θάρσος* in Aeolic

¹ Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience.

(gram.; Lesb. *θήρσειο* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερασάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Aeolic (gram.), but in proper names characteristic of Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσω* (in *κρείσσω*, *κρείττων*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράψαι* = *ἀποστρέψαι*. East Ionic *ἄγερσις* *assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανάγορσις* (see 5) = *πανήγγυρις* (with obscure *υ*). For *ιέρός*, *ιάρός*, *ἴρος*, see 13.1. For *γοφεύς*, *στροτός*, etc., see 5.

a. The weak grade varies between *αρ* and *ρα*, as in Hom. *κράτος* and *κάρτος*, *κρατερός* and *καρτερός*, etc. So Cret. *κάρτος*, *καρταῖπος*, *καρτερός*, *κάρτων*, likewise *σταρτός* = *στρατός*, Arc., Cyp., Coreyr., El. *δαρχμά*, Cret. *δαρκνά* = *δραχμή*, Epid. *φάργμα*, *φάρξις* = *φράγμα*, **φράξις*, Boeot. *πέτρατος* (Hom. *τέτρατος*) = *τέταρτος*, Lesb. *ἀμβρ[ό]την* (6) = *ἀμαρτεῖν*. This variation is in part due to metathesis, and clearly so in Cretan, which has *αρ* uniformly, as it also has *πορτί* = *προτί*. See 70.1.

3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). Arc., Cret., Delph., Epid. *ὄδελός*, Boeot. *ὄβελός* (rarely early Attic), Thess. *ὄβελλός* (89.3) = *ὄβολός* (assimilation?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See 75. Cyp. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation?), Thess. *Ἄπλουν* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from **τενω*, *τόνος*, *τατός*). Ion., Coan, Heracl. *τάμνω* = *τέμνω*, with *αμ* from *ἔταμον*. For *φίκατι* = *εἴκοσι*, etc., see 116 a. For participles with *ατ* beside *εντ* and *οντ*, as *ἔασσα*, *ἴαττα* = *οὔσα*, *ἔντες* = *ὄντες*, see 163.8.

5. Series *η*, *ω*, *α* (*ρήγνυμι*, *ἔρρωγα*, *ἐρράγην*). Ἰλῆος (Lac. *ἠλῆφος*), whence Att.-Ion. *ἱλεως*, Cret. *ἱλεος*, but Arc. *ἱλαος*, as in Homer

etc. For Heracl. *ἐρρηγεία* = *ἐρωγεία*, Dor. *ἔωκα* = *εἰκα*, see 146.4. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* in Thessalian (also *ἐντασις*), Corcyraean, Epirotan, etc.

a. Coreyr., Meg. *ἐμπασις*, Boeot. *ἐππασις*, Arc. *ἴνπασις* contain a different root *πᾶ-*, like *πᾶμα* = *κῆμα*. See 69.4. *πᾶμα* and related forms, frequent in literary Doric, were employed in preference to *κῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἐμπασις* etc., Cret. *πᾶμα*, *πάστας*, *owner*, *πέπᾶται* perf. subj., *πάσεται* aor. subj., Arg. *πᾶμα*, Heracl. *παμωχῆ*, Locr. *ἐχεπάμων*, *παματοφαγίσται*, El. *πεπάστο*, Boeot. *ππάματα*, Cyr. *Πάσιππος*, etc.

CONSONANTS

F

50. In Attic-Ionic the *f* was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions; it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before *υ*, as *ἄφυτάρ* (32). In Thera, too, it is absent from the earliest inscriptions (seventh century B.C.); likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it existed, initially at least, in the time of Alcaeus and Sappho, but is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century or later, in Cretan and Boeotian till the second. Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of *f* from inscriptions is due to *κοινή* influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling *β* (51), but by its survival in some words in Tzakonian, the modern representative of Laconian, e. g. *βάννε* (*vanne*), *λᾶνν* (*λᾶνν*).

b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with *ϕ* and the later spelling without *ϕ* occur promiscuously, even in the same inscription. In the Heracleian Tables the presence or omission of initial *ϕ* is constant for certain words, e. g. always *ϕ* in *ϕέξ*, *ϕίκατι* and derivatives, also *ϕέτος*, *ϕίδιος*, *έγγληθίωντι*, but *οίκος*, *έργάζομαι*, *ήκαστος*, *ζος* and *ήσος*, etc.

51. *β* for *ϕ*. *ϕ* is represented by *β*, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e. g. *βίδειοι*, *βίδυοι*, title of officials (*ϕιδ-*), *Βωρθέα* beside *Ϝωρθέα* (cf. nos. 70-73) = *’Ορθία, προβειπάhas = προϕειπάσας, διαβέτης = διαϕέτης, ώβά* from **ώϕά*, etc.; and in Cretan, e. g. *Βόρθιος*, *Βολόεντα*, *βέρδη*, *βεκάτεροι*, *διαβειπάμενος*, *ύπόβουκοι*, etc. Cf. also Arg. *Βορθαγόρας*, *Πυρβαλίων* = older *Πυρϕαλίων*, Corcyr. *δρβος* = earlier *ήρϕος*, El. *βουκίαρ* = *ϕουκίας* (no. 61, in the stereotyped phrase *γάρ καί βουκίαρ*, otherwise *ϕ* lost). For initial *βρ* = *ϕρ*, see 55.

a. Conversely, *ϕ* is used in place of *β* in *άμοιρά* = *άμοιβά* of an early Corinthian inscription. The name of the Cretan town *Φάξος* was sometimes represented by **Οαξος*, as Lat. *Nerva* by *Νέροα*.

52. *ϕ* initially before a vowel. Examples are numerous in inscriptions of most dialects, e. g. *ϕέτος* (cf. Lat. *vetus*) in eleven dialects, *ϕοίκος* (cf. Lat. *vīcus*) in twelve dialects, *ϕίκατι* (cf. Lat. *vīginti*) in eight dialects, *ϕάναξ* in ten dialects, further, in various dialects, *ϕαρήν*, *ϕαστός*, *ϕέπος*, *ϕειπ-*, *ϕέργου*, *ϕέρρω*, *ϕίδιος*, *ϕίσος*, *ϕοίνος*, and many others (see also *a, b, c*), especially in proper names.

a. In several dialects which otherwise preserve *ϕ* it is lost before *ο* and *ω* (but not before *οι*), as in Homer, e. g. in Gortynian forms of *δράω*, *ώνή*, *άθέω*, etc. without *ϕ* beside *ϕίκατι*, *ϕέκαστος*, *ϕουκείς*, etc. (*ϕόν*, *ϕόν* by analogy of *ϕα*, *ϕίν*, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and *ϕο* is by no means unknown, e. g. Arc. *ϕοϕλέκκοσι* (no. 16, fifth century; in no. 17, fourth century, *δϕλέν* beside *ϕαστόν*, *ϕέκαστρον*, etc.), *Φορθασία*, Cret. *Βόρθιος*, Lac. *Βωρθέα*, etc. (see 51).

b. Initial σf yields hf , occasionally written fh (cf. Eng. *which*) but usually simply f , which, however, was pronounced as hf (or a surd f), as shown by the fact that after the loss of f such words have the spiritus asper. Thus Boeot. *Ἡεκα-δάμοε*, Thess. *Ἡεκέ-δαμος*, Cret., Locr., Delph., El., Arc. *φέαστος*, later *έκαστος*. In some dialects this f was lost earlier than σ in general, e.g. in Boeotian, where *ξέ* (from *φέξ*, i.e. *fhέξ*, from **smeks*) and *έκαστος* are frequent in inscriptions which otherwise have initial f , as *φικαστή καὶ έκτη* (no. 43.8).

c. There are also some words with original initial f , not coming from σf , which have $\acute{}$ in their later forms, e.g. Att. *ἱστωρ*, *ἱστορία* (cf. Boeot. *φίστωρ*, from *φιδ-*, Lat. *vid-*), *έννυμι*, *είμα* (cf. Cret. *φῆμα*, Lat. *ves-tis*), *έσπερος* (cf. Locr. *φεσπάριος*, Lat. *vesper*), *έκών* (cf. Locr. *φερώντας*, Skt. *vac*), *άλίσκομαι* (cf. Thess. *φάλισσέται*, Goth. *wīwan*). The explanation, as in some other cases of secondary $\acute{}$, in which f is not involved, is uncertain, but the following σ and analogical influence are the chief factors.

53. Intervocalic f . This was lost sooner than initial f , hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without f from the same period or the same inscription, showing that it was either weakly sounded, or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial f . The spelling with f often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g. *αίφεί*, *οίφος*, *ρόφος*, *δοφέναι*, *βασιλέφος*, etc. (but always *παίς*, *παιδός*, with loss of f). Eub. *Ἀγασιλέφῶ* with f in the proper name beside *έποίεσεν* (no. 9). Thess. *Δάφῶν*, but otherwise lost, as in *ηυλορέοντος*, *έσῶσε* (no. 33). Boeot. *Πτόῖέφι*, *έποίεσε*, *χαρίφετταν*, *Καρκεφίῶ*, etc., but not found after 450 B.C. except in a late archaistic inscription with *τραγαφυδός* etc. Phoc. *κλέφος*, *αίφεί* (Crissa; sixth century). Locr. *καταφεί* (also *έπίφεικος*, *μεταφεικοί*, *φεφιδέκότα*, but see *a*) beside *παίς*, *Ἄποέντι*, *δαμιοργούς*. El. [*πο*]φεί once (also *άποφεί-λέοι*, but see *a*), but usually *ποιέοι*, even in the same inscription, *βασιλάες*, etc. Lac. *ηιλέφῶι*, *ναφῶν*, *Γαιαφῶχῶ*, *άφάταται* (cf. Lesb.

ἀνάτα, El. *ἀνάτατορ*, elsewhere contracted to *ἀτᾶ*, *ἄτη*, as Cret. *ἄτα*, *ἄπατος*, Locr. *ἀνάτῶ(ς)*, late *ὠβά* (51). Arg. *Διφί*, *Διφῶνυσιῶ*, *ἐποίφεθε* (also *πεδάφοικοι*, but see *a*). Corinth. *Ποτεδάφῶνι* beside *Ποτεδᾶνι*, *Αἴφας*, *Λαφοπτόλεμος*, etc. Corcyr. *ρροφαῖσι*, *στονόφε(σ)σαν*, etc. There are no examples of intervocalic *φ* in even the earliest inscriptions of Arcadian (cf. *Ἰλαον* no. 16), or Cretan (*αἰεί*, *ναός*, *φοικέος*, etc.) except in compounds (*a*).

a. Even where intervocalic *φ* is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where *φ* has survived as initial, e.g. Cret. *προρχειπάτῶ*, *ἔφαδε*, and late *διαβειπάμενος*. Hence in any dialect such forms are not necessarily evidence of the survival of true intervocalic *φ*.

b. The use of *φ* to indicate the natural glide before or after *υ* (see 32, 36) is also no evidence for the survival of the inherited intervocalic *φ*.

54. Postconsonantal *φ*. The combinations *υφ*, *ρφ*, *λφ*, and also *σφ* (in some cases; see *f*) are preserved in the earliest inscriptions of some dialects. The loss of *φ* was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *a*) and Eastern Doric (Crete, Thera, Cos, Rhodes and colonies), while in the other dialects, as in Attic, the vowel was not affected.

Corinth. <i>Ξένφῶν</i> , <i>Ξενφοκλής</i> , Corcyr. <i>πρόξενφος</i> , <i>Ξενφάρεος</i> , El. <i>Ξενφάρεορ</i>	Ion. <i>ξείνος</i> , Cret. <i>πρόξηνος</i> , Cyren. <i>Φιλόξηνος</i> , Rhod. <i>Ξεῖνις</i> , <i>Ξηνοκλής</i>	In most dialects <i>ξένος</i> , <i>πρόξενος</i>
* <i>ἔνφατος</i>	Ion. <i>εῖνατος</i> , Cret. <i>ἦνατος</i>	<i>ἔνατος</i>
* <i>ένφεκα</i> , * <i>μόνφος</i>	Ion. <i>εῖνεκα</i> , <i>μούνος</i>	<i>ένεκα</i> , <i>μόνος</i>
Arc. <i>κόρφα</i>	Ion. <i>κούρη</i> , Cret. <i>κώρα</i>	<i>κόρα</i> (<i>κόρη</i>)
Corecyr. <i>ἡόρφος</i>	Ion. <i>οὔρος</i> , Cret. <i>ὠρος</i> , Ther. <i>οὔρος</i>	<i>ὄρος</i>
Arc. <i>κάταρφος</i>	Ion. <i>ἀρή</i>	<i>ἄρά</i>
Boeot. <i>καλφός</i>	Ion. <i>κᾶλός</i>	<i>κᾶλός</i>
* <i>ὄλφος</i>	Ion. <i>οὔλος</i>	<i>ὄλος</i>
Boeot., Cret. <i>φίσφος</i>	Ion. <i>ἴσος</i>	<i>ἴσος</i>
* <i>νόσφος</i>	Ion. <i>νοῦσος</i>	<i>νόσος</i>

a. To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like *ξένος*, and especially *πρόξενος*, are due to Attic influence. Similarly in Rhodian etc. where *ξένος* has survived only in proper names, and in late Cretan where *πρόξενος* is far more common than *πρόξηνος*. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. *ξένος*, *ἔννεκα*, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of *νν* from *νι*, *σν*, etc. (74, 76, 77.1). Cf. also *ισσοθέουσι* in an inscription of 2-14 A. D. For Thess. *προξεννιούσ* see 19.3; for Boeot. *Δαμοξείνῳ*, 92 a.

c. Different from *ὄρφος* etc. is Corinth. *Πύρφος* (cf. Arg. *Πυρρίας*, *Πυρφαλίῳν*), probably standing for *Πύρρφος* (from **Πύρσρφος* with early assimilation of *ρσ* before *φ*), whence the *Πύρρος* of most dialects.

d. An example of *φ* after a mute is Corinth. *Δφένιά* = *Δεινίῳν*. Cf. Hom. *ἔδδαισεν* for *ἔδφαισεν*.

e. *τφ* yields *ττ* or *σσ*, with the same distribution as for original *κι* etc. (81), e.g. Att. *τέτταρες*, Ion. *τέσσερες*, etc. (cf. Lat. *quattuor*, Skt. *catvāras*). In West Greek *τέτορες* the *τ*, instead of *σσ* or *ττ*, is due to the analogy of other forms such as *τέτρατος*, in which *φ* was expelled between the consonants. Cf. also *ἡμισσος* from **ἡμυτφος* (61.6).

f. The history of *σφ* in *φίσφος* etc., probably of secondary origin, is to be distinguished from that of original intervocalic *σφ*, the treatment of which is apparently parallel to that of *σμ* etc. (76). Thus Lesb. *ναῖος*, Dor. *ναός*, etc. probably come from **νασφος* (cf. *ναίω*, *νάσ-σαι*), which in Lesbian becomes first **νάφφος* (like *ἄμμε*), whence **ναῦφος*, *ναῖος* (35), elsewhere *ναός* (like *ἄμέ*), whence *ναός*, *νεός* (41.4).

55. *φ* before consonants. Corresponding to Att. *ρήτρα*, *ἔρρηθην*, etc. (from *φρη-* beside *φερ-* in *ἔρέω*, cf. Lat. *verbum*) we have El. *φράτρα* (15), Cypr. *φρέτα* (70.3) with its denominative *φρετάω* (*ἔφρετάσату*, also spelled *εὐφρετάσату* indicating an anticipation of the *φ*. Cf. a and 35. So also *κενεφόν* from *κενεφόν*), Arg. *φεφρέμένα*, *ἄφρέτενε* (with prothetic *α*), later *ἀρήτενε*, was *spokesman*, *presided*. El. *ἀφλανέως*, *wholly* (cf. Hesych. *ἀλανέως* · *ὀλοσχερῶς*, also *ἀλλανῆς* · *ἀσφαλῆς* and *ἀλανές* · *ἀληθές*), is from *ἀφλα-*, and related to *ἀελλῆς* (*ἀ-φελ-*), *ἀολλῆς* (*ἀ-φαλ-* with Aeolic *ο*, cf. 5), *ἄλῆς*, Dor., Delph. *ἄλια*, *assembly*, Ion. (Hdt.) *ἄλλη* (also from *ἀφαλ-*, with Ion. *ā* from *αφα* as in *ἄτη*, *ἀνἄλίσκω*).

\cdot ρ appears as $\beta\rho$, indicating a pronunciation vr , in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (*Βρήτωρ*, *βρόδον*, etc.), though this has become simply ρ at the time of our earliest inscriptions. Cf. also Boeot. *Βρανίδας* beside *Φάρνων*.

In most dialects ρ was lost before the time of our earliest inscriptions and we find, as in Attic, initial ρ , medial $\rho\rho$ or ρ . See *a*.

a. In the case of medial $\rho\rho$, which would occur only in compounds and augmented or reduplicated forms of words with initial $\rho\rho$, the ρ unites with the preceding vowel to form a diphthong in Lesbian (cf. 35), e. g. *εὔραγη*, *αὔρηκτος* (Herodian) from **ε-φράγη*, **ᾶ-φρηκτος* (Att. *ἐρράγη*, *ἄρηκτος*), Hom. *ταλαύρινος* from **ταλά-φρινος*. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i. e. $\rho\rho$ with the following vowel), and later this $\rho\rho$ became $\rho\rho$ or sometimes ρ , e. g. Arg. *φεφρεμένα*, *ἄφρέτετε*, later *ἀρήτετε*. In Attic and most dialects augmented and reduplicated forms have $\rho\rho$, as Att. *ἐρρήθην* (*εῖρηκα* is formed after the analogy of forms like *εἰληφα*, 76 *b*), *ἐρράγην*, *ἔρρωγα*, Heracl. *ἔρρηγα*, while compounds also usually have $\rho\rho$ but sometimes ρ under the continued influence of the simplex, as Att. *ἀναρρηθείς* but also *ἀναρηθείς*, Delph. *ἡμυρρήνιον* (from **ἡμί-φρην*, like *ἡμί-ονος*, cf. Hom. *πολύ-ρρην*), but also *ἡμυρρηαία*. Cf. $\rho\rho$ and ρ from $\sigma\rho$, 76 *b*. The development of medial ρ was probably parallel (cf. El. *ἄφλανέως* etc., above), though there is no example in Lesbian.

Consonantal ι (j)

56. Original ι almost wholly disappeared from Greek in prehistoric times, giving ϵ or, rarely, ζ initially, as in *ὄς* (Skt. *yas*), *ἦπαρ* (Lat. *iecur*), *ζυγόν* (Skt. *yugam*), etc., yielding various results in combination with a preceding consonant (71, 81, 82, 84), and being dropped between vowels, as in *τρεις* from **τρεῖες* (Skt. *trayas*), etc. But between ι and a following vowel, as in *ἵππιος*, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of ι , in Pamphylian, as *διῖδ*, *ἡιαροῖσι*, etc., and sometimes elsewhere, as early Arg. *ἡάλμιος*, *Σικελίας*, Ion. (Priene) *Διοφάνης*. Cf. also Arg. *Καρνείας*, Ion. *Τῆμοι*, *θωιήν* (37.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not

uniformly, as in the Idalium bronze (no. 19) regularly before *a*, but not before *ε* or *ο*, e.g. *ἰγατέραν* but *ιερέφιζαν*, *ρέπιζα* but *θιόν*.

The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an original *σ* (59) or *ς* (56), but in some words is of secondary, and sometimes obscure, origin, e.g. *ἵππος* (cf. Lat. *equus*; *ἵππος* regularly as the second part of compounds, **Ἀλκιππος*, **Ἀντιππος*, etc., rarely **Ἀνθιππος*), *ἡμεῖς*, *ἄμές* (cf. Skt. *asmān*) with ' after the analogy of *ὕμεῖς* (with ' from *υ*). The sound was denoted by H (earlier Θ) until the introduction of the Ionic H = η, after which it was generally left undesignated.¹ But see 4.7.

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as η; see 4.6), Lesbian, Elean, Cyprian, and Cretan (i. e. Central Cretan).

a. Psilosis is shown, not only by the absence of H = h, but by the presence of phrases and compounds in which a preceding mute is not changed to the aspirate, e.g. East Ion. *ἀπ' ἐκάστου*, *ἀπ' οὐ*, *κατάπερ*, El. *καισταίε*, Cret. *καιστάμεν*. But psilosis is no bar to the retention of aspirated mutes in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. *καιστάμεν* by *ιστάμεν*. Hence East Ion. *κάθοδος*, El. *ποθελόμενος*, etc. Cf. Mod. Grk. *καθίστημι*, *ἀφοῦ*, etc., in spite of the loss of the spiritus asper.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words,

¹ In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from ' , which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with ' , or due to an actual loss of the sound, in which case we should transcribe with ' . As a working rule we employ the lenis in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.

where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

a. In several dialects the forms of the article, δ , $\acute{\alpha}$, etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always δ , never *ho* (cf. also $\kappa' \delta$), fem. $\acute{\alpha}$ and *ha* once each; in Delphian (no. 51) δ as article (A 30, 38, C 19), but demonstrative *ho* (B 53); Thess. *κοί = καὶ οἱ* (no. 26); δ likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as $\acute{\alpha}\nu = \acute{\alpha} \acute{\alpha}\nu$ (nos. 16.14, 17.7), with which compare Boeot. $\delta\varsigma = \acute{\omega}\varsigma$ (no. 40) and Delph. $\acute{\alpha}\varsigma$ (no. 51 A 28) beside usual $h\delta$, *hóstitis*, etc., though in most dialects the *h* of the relative is uniformly retained.

b. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are: *ἡμέρα*, but even in Attic inscriptions frequently $\acute{\epsilon}\mu\epsilon\rho\alpha$, Mess. *κατ' ἀμέραν*, Ther. $\acute{\epsilon}\pi' \acute{\alpha}\mu\epsilon\rho\alpha\varsigma$, Troez. *κῆπάμερον*, Locr. *ἀμάρα*. *ἱερός* (*hierós*, *hiarós*, in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod. $\acute{\epsilon}\pi' \acute{\iota}\epsilon\rho\acute{\epsilon}\omega\varsigma$, Arg. *ἱερομνάμονες* (nos. 76, 77, with *ho* etc.), Epid. *ἱερομνάμονες* (no. 83, with *hoμονάους* etc.), Aegin. *ἱαρῆος* (beside *hoikos* = δ *oikos*, $\chi\acute{o}$ = *καὶ δ*). So $\acute{\epsilon}\pi' \acute{\iota}\alpha\rho\acute{\epsilon}\upsilon\varsigma$ in the Megarian inscription no. 92, in contrast to *hiarón* at Selinus, is probably due to the Epidaurian graver. For Mant. *ἱερός*, see *d*. $\acute{\eta}\mu\epsilon\acute{\iota}\varsigma$ (see 57), in Doric dialects $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ (Lac. *ποθ' ἀμέ*, Heracl. *hamés*), but also $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ (Coan *μετ' ἀμῶν* etc.). Thess. $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}$ or $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}'$ *ἔστηκα*, but also *ἔστακα* (cf. *ἔσταλκα*, for which, vice versa, sometimes *ἔσταλκα*), as Thess. *ἑπεστάκοντα* (no. 33), Mess. *κατεσταμένοι*, Amorg. *κατεστῶσης*.

c. Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus *ἔτος* (from *féτος*), but Heracl. *πεντα-ηετηρίδα* (beside *féτος*), Epid. *πενθ' ἔτη*, and frequently *καθ' ἔτος* etc. in the *κοινή* (cf. Mod.Gr. *éféτος*), probably after the analogy of *ἡμέρα* in similar phrases. *ἴδιος* (from *fidios*), but Thess. *καθ' ἰδδίαν*, and so often in late inscriptions of various dialects (really *κοινή*), probably after *καθ' ἑκαστον*. *ἴσος* (from *risfos*), but Heracl. *híσος* beside *íσος*, and $\acute{\epsilon}\phi' \acute{\iota}\sigma\eta\varsigma$ in the *κοινή*, probably after *óμιος*. Locr. $\acute{\epsilon}\nu\tau\epsilon$ (cf. *ἔστε*), but Delph. *hénre*, after $\acute{\alpha}\varsigma = \acute{\epsilon}\omega\varsigma$. Heracl. *hoktῶ* (also Theran), *hoktakátioi*, *hennéa*, Delph., Ther. *henatós*, all after *ἑπτά*. So probably by a still further extension of the asper (e.g. after *énneakaídēka*) Ther. *hikádi* = *εἰκάδι* (no. 107). *áκρος*, but Heracl. *hakroskiriás*, Coreyr. *hákros*, and perhaps Delph. *hakróthina* (? no. 51 D 47). Delph. *éfiorkéw*, also frequent in the *κοινή*, is a contamination of *épiorkéw*

and ἐφορκέω, while Delph. ἐφακέομαι from ἀκέομαι is obscure. In Thess. ἀνγρέω (ἐφάνγρευθεν) = Lesb. ἀγρέω the asper, as well as the *ν*, is probably due to contamination with some other word.

d. Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has πεντορκίαν beside ἡόρκον, ὄσια, ἰστιά, κατιρόμενον, ἰδρίαν (*h* before *ν* in ἠυπό), and, vice versa, once Ἡπονητίων beside Ὀπόντιοι, and háγην for ἀγῆν (cf. ἐπάγῶν). In Arcadian, no. 17 has ἔμμου beside ἡέμμου, ἰστέρας, and once hán for ἄν, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only αἶδε (see *a*) but ὄσια, ἴλαον, and ἱερος for which ἡιερός is fully attested in the other Arcadian inscriptions as no. 16; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heracleean has, besides the cases mentioned under *c*, ὄρος, ὀρίζω, where we expect ἡόρος, and ἡάρηγης, ἡόσοντι, for ἄρηγης, αἶσοντι. At Epidaurus, no. 83 has always ἄτερος not ἡάτερος.

σ. Loss of Intervocalic σ

59. Original initial *s* became the spiritus asper in proethnic Greek, as in ἔδος (Lat. *sedeō*, Skt. *sad-*), ἔπομαι (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in γένεος (Skt. *janasas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic σ, either retained by analogy as in the aorist, or of secondary origin as σ from τ (61).

This Greek intervocalic σ was subjected to a similar process, namely became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

1. Laconian. Early ἐποιέηε, νικάηας, ἐνῆῆβόηαις, Ποιοιδᾶνι, Λύηιππον, Ἐλευήνιαι, etc.; later Παηιφᾶι, προβειπάηας, νικάας, Ὀναιτέλης (Ὀνασι-), Πευκλειδα (Πεισι-), βαιλῆος (βασιλέος), etc. Cf. also 97 *a*. Examples of σ omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions

which were set up outside of Laconia (no. 64, *Φλειάσιοι*, though the retention of *σ* in this non-Laconian name is natural anyway; no. 65, *γνέσιοι*, *ἐβάσωντι*), and in the later inscriptions, which usually show *σ*. See 275.

2. Argolic. From Mycenae, early *Φραηιαρίδας* (no. 75, fifth century), late *ἐπολυώρη* (197 B.C.); from Argos, early *ἐποίφεη*, *Ἄρκε-ήϊλας*, [*δαμο*] *ήϊαι*, etc., later *δαμόιοι* (*δαμόσιοι*), *θηαυρόν* (*θησαυρόν*), *Τελείππος* (*Τελεσι-*), *Θράνλλος* (*Θρασυ-*), etc. But forms with *σ* are also frequent at all periods, e.g. *θεσαυρός*, *καταθέσιος* (no. 78, fifth century), *Λυσίππου* in the same inscription with *Τελείππος*. This inconsistency in the spelling, which is even greater than in Laconian, has the same explanation. See 1, and 275.

a. Nearly all the examples are from Argos and vicinity, from which one might conclude that the change was specifically Argive, not general Argolic. But there are some traces of it at Epidaurus, and the absence of other examples may be due to external influence.

3. Elean. In no. 60 (middle fourth century) *ἀδεαλτώηαιε*, *φυγα-δευάντι* (aor. subj.), beside *δαμοσιώμεν*, *δαμοσισία*. In no. 61 (after Alexander) *ποιήασσαι* (*ποιήσασθαι*), *ποιήαται* (aor. subj.), beside *ἀναθέσιον* etc. In all the earlier inscriptions intervocalic *σ* is unchanged.

4. Cyprian. *φρονέδι* (*φρονέωσι*), *ποεχόμενον* (*ποσ-εχόμενον*), also in sentence combination (cf. 97 a), as *καὶ ἀ(ν)τί* (*καὶς ἀντί*), *τῶ ὑχέρων* (*τῶς ὑχήρων*). But generally *σ* is written.

Rhotacism

60. Rhotacism, or change of *σ* to *ρ*, is found in Elean, late Laconian, and Eretrian, rarely elsewhere.

1. Elean. Final *ς* appears uniformly as *ρ* in the later inscriptions, nos. 60, 61, e.g. *τιρ*, *αἵματορ*, *δπωρ*, *πόλιωρ*. Most of the earlier inscriptions show *-ς* and *-ρ* side by side without any apparent system. Rhotacism of intervocalic *σ* is unknown (cf. 59.3).

a. In the earlier inscriptions *ρ* is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g. *τοίρ*, *τιρ*, *δρ*, and

possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

2. Laconian. Rhotacism of final ς is seen only in very late inscriptions, e.g. *νικάαρ*, *Ξεύξιππορ*, etc., confirmed by numerous glosses.

3. Eretrian. Rhotacism of intervocalic σ is frequent in inscriptions of Eretria and Oropus, e.g. Eretr. *ἔχουριν*, *θύωριν*, *ἐπιδημέωριν*, *συνελευθερώραντι*, *παιρίν*, *σίτηριν*, *Ἀρτεμίρια*, Orop. *δημορίων*. But there are many exceptions, and the use of ρ is gradually given up under Attic influence. Although Plato, *Cratylus* 434 c, remarks that the Eretrians say *σκληρότηρ* for *σκληρότης*, there is no inscriptional example of ρ for final ς except once *δπωρ ἄν*, for which see 97 a.

4. Rhotacism of σ before a voiced consonant is seen in Eretr. *Μίργος* = *Μίσγος*, late Cretan (Gortyna) *κόρμοι* = *κόσμοι*, Thess. (Matropolis, Pharsalus) *Θεόρδοτος* = *Θεόςδοτος*. In most dialects σ in this position was pronounced as a sonant (ζ), and in late times often indicated by ζ , as *ψήφιζμα*.

Change of τ to σ

61. τ is changed to σ very frequently before ι , and sometimes before υ . The more precise conditions are uncertain, and the change is in part independent of dialectic variation, τ being retained in some words in all dialects, e.g. *ἀντί*, and in some words becoming σ in all dialects, e.g. most words like *βάσις* (Skt. *ga-ti-s*), *στάσις*, etc.

But in a considerable class of words there is a distinct dialectic distribution of the τ - and σ -forms, the retention of τ being a notable characteristic of the West Greek dialects, in which Boeotian and Thessalian also share.

1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέρουτι* = *δίδωσι*, *φέρουσι* (Arc. *φέρουσι*, Lesb. *φείρουσι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-νθι*), and for Thessalian are indirectly evidenced by *-νθι*. See 139.2.

2. The numerals for 20 and the hundreds, (*ρ*)*ίκατι* = *εἴκοσι*, *-κάτιοι* = *-κόσιοι* (Arc. *-κάσιοι*).

3. Some nouns and adjectives in *-τις, -τιος, -τια*. Most words of this class have *σ* in all dialects. But Ἄρταμίτιος = Ἄρτεμίσιος in numerous West Greek dialects, Boeot. Εὔτρητις = Εὔτρησις (the Aeolic form in Homer), Coan, Delph. ἐνιαύτιος = ἐνιαύσιος, etc.

4. πορτί in Cretan, ποτί in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. πρόσ, Arc.-Cyp. πός. But Homer has προτί, ποτί, as well as πρόσ. See 135.6 a.

5. Ποτειδάων, Ποτειδάν, etc. = Ποσειδών, the forms with *τ* being attested for numerous West Greek dialects, with Boeotian and Thessalian. Lac. Ποιοιδάν is a relic of the Pre-Doric (Achaean) form (cf. Arc. Ποσοιδάν), with the Laconian change of *σ* to *h*. Ποσειδάν in some later Doric inscriptions is probably due to the influence of the usual Ποσειδών.

6. τυ in literary Doric and an inscription of Epidaurus, Boeot. τού = Att.-Ion., Lesb., Arc. σύ. Cret. [ῆ]μιτυ-έκτό, Epid. ἡμίτεια, but Att.-Ion., Arc. ἤμισυς, Lesb. αἴμισυς, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. ἤμισσος from *ἤμιτφος, with suffix *-τφο-*.

β, δ, γ

62. In general β, δ, γ remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod.Gr. β = *v*, δ = "soft" *th*, γ = guttural spirant). Such are:

1. The use of β for *φ* in later Laconian etc. See 51.

2. The representation of δ by ζ in three of the very earliest Elean inscriptions, e.g. ζέ, ζέκα, ζίκαια, ζίφνιον, ζαμοργία, φειζός, though the others have δ, following what was the usual spelling elsewhere. Cf. also early Rhod. τόζ' = τόδε (no. 93), and early Arg. φισζείε (for σζ see 89.1) = εἰδείη.

3. The occasional omission of γ or substitution of ι, as in Boeot. ἰώ, ἰών, (Ar., Corinna) = ἐγώ, Arc. ἐπιθιάνε (ἐπιθιγγάνη), Pamph. μηιάλ[αν] (μεγάλην), and ὀλιος (ὀλίγος) in late inscriptions of various places.

4. The occasional representation of γ by ζ in Cyprian, as $\zeta\tilde{a}$ ($\gamma\tilde{a}$), $\acute{\alpha}\zeta\alpha\theta\acute{o}\varsigma$ ($\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$).

5. Cret. $\sigma\pi\omicron\phi\delta\delta\acute{\alpha}\nu$. See 89.3.

ϕ, θ, χ

63. In general ϕ, θ, χ remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for θ but none for ϕ or χ , these two were represented by πh and κh , as at Thera, or, where a sign for h was not in use, simply by π and κ , as in the Gortynian Law-Code (e.g. $\kappa\rho\acute{o}\nu\omicron\varsigma = \chi\rho\acute{o}\nu\omicron\varsigma$, $\pi\upsilon\lambda\acute{\alpha} = \phi\upsilon\lambda\acute{\eta}$). Spellings like $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\phi\alpha$, $\delta\epsilon\delta\acute{o}\kappa\chi\theta\alpha\iota$ are mostly late, an exceptionally early example being Delph. $\lambda\epsilon\kappa\chi\omicron\iota$ (no. 51 D 13; dat. sg. of $\lambda\epsilon\chi\acute{\omega}$).

But the pronunciation as spirants (Engl. *f*, "hard" *th*, Germ. *ch*), which eventually prevailed even in Attic, may have existed at a much earlier period in some dialects. Such a pronunciation of θ is certainly presupposed by Lac. $\sigma = \theta$ (64), and probably by Cret. $\theta\theta = \sigma\theta$ etc. (81 a, 85.3). So too $\sigma\tau = \sigma\theta$ in Locrian, Elean, etc. (85.1) is most plausibly explained as due to the fact that θ had become a spirant in other positions, but remained an aspirated mute after σ and so, in contrast, was denoted by τ . A similar explanation probably holds for some other cases where τ is used for θ , as Cret. $\tau\upsilon\alpha\tau\acute{o}\varsigma$ etc. (66), and Cret. $\Pi\acute{\upsilon}\tau\iota\omicron\varsigma$, i.e. $\Pi\acute{\upsilon}\theta\iota\omicron\varsigma$, the originally Delphian epithet of Apollo, with its hallowed pronunciation retained (also sometimes spelled $\Pi\acute{o}\iota\tau\iota\omicron\varsigma$ with $\omicron\iota$ to denote the pronunciation of υ as \ddot{u} , Cretan υ being u ; see 24).

64. Laconian $\sigma = \theta$. The use of σ by Aristophanes in the *Lysistrata* to indicate the sound of the Laconian θ (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as σ , even if not yet fully identical with it. The Laconians themselves retained the spelling θ in all the earlier inscriptions, but $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$ ($\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$) and $\sigma\iota\acute{\omega}$ ($\theta\epsilon\omicron\upsilon$) occur in a fourth century inscription, and in very late inscriptions $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$, $\beta\omega\rho\sigma\acute{\epsilon}\alpha$ ($\text{For}\theta\iota\alpha$), $\kappa\alpha\sigma\sigma\eta\rho\alpha\tau\acute{o}\rho\iota\nu$ beside $\kappa\alpha\theta\theta\eta\rho\alpha\tau\acute{o}\rho\iota\omicron\nu$, etc.

Interchange of Surds, Sonants, and Aspirates

65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τιθῆμι* from **θίθῆμι*, *τρέχω* from **θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), *θύσθεν* = *τυθῆναι* (in part analogical, *θυσ-* as in *θυστάς* etc.), Locr., Epid. *θεθμός*, Locr., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (164.4), Att. (inscr.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἐνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντούθα* like *τούτα* (124). El. *ἐνταῦτα* is from *ἐνθαῦτα*, through influence of *ταῦτα* (but cf. also 66). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *κανχός* = *χαλκός*, Thess. *Πετθαλός* from *Φετταλός* (68.2).

66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Locr. *τέκνα* = *τέχνη*, Cret. *τυατός*, *τετνακός* = *θνητός*, *τεθνηκός*, Heracl. *διακνόντων* beside *διαγνόντων*, Eretr. *ἀποδείγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἀχνηκότας* beside *ἀγνηκός* (*ἀγνέω* = *ἄγω*). Ion. (Chios) *πρήγμα* = *πρήγμα*, Epid. *φάρχημα* = *φράγμα*, *πάρδειγμα* = *παράδειγμα*, probably contain the suffix *-σμα*. Cf. *τέχνη* from **τέκωνᾶ*. (So perhaps Delph., Locr. *ἐχθός* from **ἐχτός*, this from **ἐκσ-τός*. Cf. early Att. *ἔδοχσε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)*δ* (*ν* not written, 69.2), as *πέδε* = *πέντε*, *ἐξάγοδι* = *ἐξάγωντι*. In Cret. *ἄντροπος* (cf. also Pamph. *ἀντρόποισι*) = *ἄνθρωπος*, *ἀντρήιον* = *ἀνδρείον*, it is uncertain whether the preceding *ν* or the following *ρ* is the more important factor. Locr. *φρίν* = *πρίν* is obscure.

El. *πάσχω* = *πάσχω* is probably due to the influence of other verbs in *-σχω* (but possibly like *στ* = *σθ*, cf. 63). For Att.-Ion. *δέχομαι* with analogical *χ* (to *δέξομαι*, after *βρέχω* to *βρέξω*, etc.)

other dialects (and Ionic in part) have the original *δέκομαι* (cf. Att. *δαροδόκος*). *οὔδεις, μηδεις*, are replaced by *οὔθεις, μηθείς*, with *θ* from *δ* + the spiritus asper of *εις*, in later Attic and elsewhere.

a. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as *ἀδελπός* = *ἀδελφός*, *φρεσβύτερος* = *πρεσβύτερος*, Lesb. *ὑπάρκουσαν* = *ὑπάρχουσαν*, Lac. *παιδικόν* = *παιδικόν*.

Interchange of π and πτ

67. Of the Homeric by-forms of *πόλις* and *πόλεμος*, *πτόλις* is found also in Cyprian, rarely in Arcadian and Cretan, and in Thesalian after a vowel, as *οἱ πτολιάρχοι, ἀρχιπτολιαρχέντος* (ττ from πτ, 86.2); *πτόλεμος* is found in Cyprian (gloss) and Cretan (rare), and in many dialects as the second member of proper names.

Interchange of Labials, Dentals, and Gutturals

68. 1. Those sounds of the parent speech which are called labio-velars and are commonly designated as *qʷ, gʷ, gʷh*, appear in Greek regularly as (1) labials before the back vowels *a, o, ω*, and before consonants, (2) dentals before the front vowels *i, ε, η*, (3) gutturals before and after *υ*. Thus *ποῦ, πόθεν* (Lat. *quod*, cf. Osc. *rod*), *ὁποῖος*, but *τίς* (Lat. *quis*), *τε* (Lat. *que*), Cret. *ὀτείος*, — *πεμπάς, πέμπτος*, but *πέντε* (Lat. *quinque*), — *λύκος* (Eng. *wolf*), *γυνή* (Eng. *queen*) beside Boeot. *βανά*. But before *ι* usually *β, φ*, e.g. *βίος* (Lat. *vīvus*), with *δ* only in Heracl. *ἐνδεδιωκότα* = *ἐμβεβιωκότα*. Many exceptions are due to leveling between related forms, e.g. *βέλος* after *βάλλω*, Cypr. *πέισει* = *τείσει* after *ποινά*, etc. Instead of *πρέσβυς*, with analogical *β*, several dialects have forms with *γ*, which is regular before *υ*, e.g. Cret. *πρείγυς* etc., Boeot. *πρισγείες* (see 86.3). Examples of the normal relation are Arc. *δέλλω* = *βάλλω*, West Greek *δήλομαι, δείλομαι* (75) = *βούλομαι*, Delph. etc. *ὀδελός* (49.3) = *ὀβολός* (but if from the rare early Att. *ὀβελός*, *β* is analogical, as in *ὀβελίσκος*. Boeot. *ὀβελός*, Thess. *ὀβελλός* may belong under 2, below).

2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. *πέμπε* = *πέντε*, Lesb. *πέσσυρες* (Hesych., cf. Hom. *πίσυρες*), Boeot. *πέτταρες* = *τέτταρες*, Thess. *πέισαι*, *ἀππεισάτου*, Boeot. *ποταποπισάτω* = *τείσαι* etc., Lesb. *πήλυι* (Sappho), Boeot. *Πειλεστροτίδας* to *τήλε*, Thess. *βέλλομαι*, Boeot. *βείλομαι* = West Greek *δήλομαι*, *δείλομαι*, Lesb. *Βέλφοι* (gloss), Boeot. *Βελφοί* = *Δελφοί*, Thess. *Βέλφαιον* = **Δέλφαιον*, Boeot. *βέφυρα* = Cret. *δέφυρα*, Att. *γέφυρα* (*γ* unexplained), Boeot. *Θιόφειστος* to *Ἐρμόθεστος*, *Θεστίδας* (*θέσσασθαι*), Lesb. *φήρ* (gloss), Thess. *πεφειράκοντες* = *θήρ*, *τεθηράκοντες* (though this is a case of original *gh̥m* not *gh̥h*), Boeot. *Φετταλός*, whence Thess. *Πετθαλός* with transposition of the aspiration (65) = Att. *Θετταλός*, Ion. etc. *Θεσσαλός*. Yet some words always have the dental, e.g. *τε*, *τις*, *τιμά*, the reason for this being obscure.

3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cyp. *σις* = *τις* (no. 19), *σί* = *τί* (Hesych.), and Arc. *σις* = *τις*, *εῖσε* = *εῖτε* (for the character transcribed *σ*, see 4.4) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual *τις* etc. Cf. also the glosses *ζέρεθρον* beside *δέρεθρον* = *βάραθρον*, and *ζέλλω* beside inscriptional *δέλλω* = *βάλλω*, and see note to no. 65 B 2.

NOTE. The fact that in Arcadian only the one inscription named shows anything but the dental spelling need not indicate that the peculiar pronunciation was locally restricted. It was probably colloquial throughout the dialect, but not usually followed in the spelling, owing to external influence. Cf. El. *ζ* = *δ* only in the earliest inscriptions (62.2), and see 275.

4. There are some pronominal forms with *κ* in place of the usual *π* or *τ*. Thus Ion. *κῶς* = *πῶς*, *κότερος*, etc. (but only in texts of Ionic authors, inscriptions always showing the usual forms), Lesb. *ὄκαι* = *ὄπη*, Thess. *κίς* = *τίς*, etc. Possibly such forms arose in phrases like *οὗ κως* etc. with regular *κ* after *υ* (above, 1).

a. Puzzling is Thess. *δαύχνα* = *δάφνη* (cf. also Hesych. *δανχμόν· εὐκαστον ξύλον δάφνης*). Unless due to contamination with another root (e. g. that of *δαύω*, *δεδαυμένον*, cf. Hesych. *δανθμόν· εμπρησμόν*), there is an anticipation of the *u* element of the consonant, as in *λύκος*.

5. A change of *θ* to *φ*, that is, doubtless, of spirant *th* to *f*, is seen in *φεῶν*, *φύοντες* = *θεῶν*, *θύοντες*, of an inscription found at Dodona.

Nasals and Liquids

69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter *ν* is freely used for the guttural and the labial nasal, as well as for the dental, e.g. *᾽Ολύμπιος*, *ἀνφί*, *λανχάνω*.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian.

3. Complete assimilation to a following mute, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g. Att. *ξυββάλλεσθαι*, Boeot. *᾽Ολυμπίχην* (late *κοινή* inscription), Delph. **Αθαββος* beside usual **Αθαμβος*. From Crete, where in general consonant assimilation is most extensive (86), there are several examples, as *ποππάν* = *πομπάν*, *ἀφφάνω* = *ἀμφάνω*, and the assimilated form was usual in the name of the town Lappa, whose coins show *Λαππαίων*. In some cases the dissimilative influence of a preceding nasal was probably a factor, e.g. Delph. *ἀνεκκλήτως* = *ἀνεγκλήτως*, *ἐπάνακκον* (papyr.) = *ἐπάναγκον*. Thess. *ἐξξανακάδεν* = *ἐξαναγκάζειν* perhaps belongs here rather than under 2, i.e. is to be read *ἐξξανα(κ)κά(δ)δεν*.

4. A special case is Boeot. *ἔππασις* (uniformly so spelled) = *ἔμπασις*. This is from **ἔμ-ππᾶσις* (cf. *τὰ ππᾶματα*, *Θιό-ππαστος*, *Γυνό-ππαστος*), the root being *ππᾶ-* (with *ππ* from original *ἰγ*, as in *ἴππος*), which is simplified initially to *πᾶ-*, as in *πᾶμα* etc. (49.5).

a. Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan Ἄρισταιχνος = Ἄρισταιχμος, and Cret. δαρκνά = δαρκμά, δραχμή. Cf. Mod.Grk. Πάτνος from Πάτμος, λαχνός from λαχμός.

70. Transposition of a liquid, or loss by dissimilation.

1. Transposition within the same syllable. Cret. πορτί = προτί, Ἄφορδίτα = Ἄφροδίτη, also κάρτος, σταρτός, etc. for which see 49.2 a.

2. Transposition between different syllables. Heracl. τράφος, Amorg. τράφη = τάφρος, τάφρη, Syrac. δρίφος = δίφρος (Hesych.).

3. Loss by dissimilation. Cypr. φρέτα = ῥήτρα, Epid. ῥόπτον = ῥόπτρον, θύρωτον from *θύρωτρον, φατρία = φρατρία in various dialects (Delphi, Cos, Chios, etc.), vice versa φρήταρχος at Náples.

71. Cretan υ from λ. In Cretan the λ was a deep guttural *l* closely resembling *u* (cf. French *autre* from *alter*, etc.), and was so written occasionally, e.g. Gortyn. ἀδευπιαί = ἀδελφαί (but usually ἀδελπιός etc.), φευμένας = φελμένας, καυχός = χαλκός. There are numerous Cretan glosses in Hesychius with υ = λ, e.g. αὔσος = ἄλσος.

a. Cretan ι from ρ in μαῖτος = μάρτος is without parallel, and must be due to some kind of dissimilation between the two ρ's of μάρτυρ.

72. ντ, νθ, from λτ, λθ. Several examples of ντ = λτ are found in Peloponnesian Doric and the Sicilian and Italiot colonies, e.g. Meg., Mess., Heracl., Syrac. Φίντων (Φίλτων), Φιντίας, etc., Arg. Μίντων (Μίλτων), κέντο (κέλτο) in Alcman, φίντατος (φίλτατος) in Epicharmus, βέντιστος (βέλτιστος) in Theocritus. ένθειν (έλθειν) occurs in Alcman, Epicharmus, Theocritus, and at Corcyra; also in an Arcadian (Lycosura), a late Delphian, and a late Cretan, inscription.

Double Liquids and Nasals in Lesbian and Thessalian

73. The combinations treated in 74-76, also 77.1, 79, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if ϵ or o , to $\epsilon\iota$, ou , or η , ω , according to the dialect; see 25).

74. ρ , ν , + ι , when preceded by any other vowel than a or o . From *φθέρῳ, Lesb. φθέρρω (gram.), Att. etc. φθείρω, Arc. φθήρω. From *κρίνῳ, Lesb. κρίννω (gram.), Thess. κρέννω (18), Att. etc. κρίνω. From *κτένῳ, Lesb. κτέννω (gram.), Att. etc. κτείνω.

a. But if a or o precedes, epenthesis takes place, the result being the same in all dialects, e.g. χαίρω from *χάρῳ, μοῖρα from *μόρα, βαίνω from *βάνῳ.

b. $\lambda\iota$ gives $\lambda\lambda$ in nearly all dialects, e.g. ἄλλος (Lat. *alius*), στέλλω from *στέλῳ. But Cyprian has αἶλος (beside ἄλ(λ)ά), and Elean once αιλότηρια (beside ἄλλα, στέλλω).

75. $\lambda\nu$. From *στάλνᾱ, Lesb., Thess. στάλλᾱ, Dor. etc. στάλᾱ, Att.-Ion. στήλη. From *βόλνᾱ, *βόλνομαι (*δέλνομαι, *βέλνομαι, 49.3, 68.2), Lesb. βόλλᾱ, Thess. βέλλομαι, Att.-Ion. βουλή, βούλομαι, Boeot. βωλᾱ́, βείλομαι, Locr., Delph. δείλομαι, El. Coan, Heracl., Ther. δήλομαι. From *φέλνω, *φελνέω, Lesb. ἀπέκλω (gloss), Ion. εἶλω, εἰλέω, Delph. εἰλέσθω, El. ἀποφελέοι, -έοιαν, Heracl. ἐγφηληθίοντι. (In these forms the meaning is *debar*, *prevent*. Cret. *φενμένας* = *φελμένας* and *καταφελμένῶν* are perf. pass. participles, like Hom. *έελμένος* from the same root, but meaning *assembled*.)

a. Forms like ὄλλυμι with $\lambda\lambda$ in all dialects represent a later treatment of $\lambda\nu$ (with ν restored by analogy of *δεικνῦμι* etc.).

b. βόλομαι, from a form without ν , is Arcado-Cyprian, and occurs also, beside βούλομαι, in Ionic (Homer and Eretrian).

76. Intervocalic σ + liquid or nasal. From *χέσλοιοι (cf. Skt. *sa-hasra-*), Lesb., Thess. χέλλιοι, Ion. etc. χελιοι, Lac. χήλιοι (Att. χίλιοι from *χίσλοιοι). From *έσμί (Skt. *asmī*), Lesb. έμμι, Thess. έμμί, elsewhere εἰμί or ήμί (25). From *άσμέ (cf. Skt. *asmān*), Lesb. άμμε, Thess. άμμέ, elsewhere άμέ, Att.-Ion. ήμέας. From *σελάσνᾱ (σέλας), Lesb. σελάννᾱ, elsewhere σελάνᾱ, Att.-Ion. σελήνη.

a. For $\sigma\rho$ cf. Hom. τρήρων from *τράσρων (τρέω from *τρέσω). But there is no example of Lesb., Thess. $\rho\rho$; and the development was not parallel to that of $\sigma\lambda$ etc., assuming that Lesb. ἴρος is from *ισρο- (13.1).

b. Initial $\sigma\lambda$ etc. became $\eta\lambda$ etc., later simple λ etc. The earlier stage is represented by occasional early spellings with $\lambda\eta$ etc., e.g. Aegin. $\lambda\eta\beta\acute{\omega}\nu$, Corcyr. $\rho\eta\sigma\alpha\acute{\iota}\sigma\iota$, $M\eta\epsilon\acute{\iota}\omega\sigma$.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic $\sigma\lambda$ etc., as Att. $\epsilon\lambda\lambda\eta\phi\alpha$ from $*\sigma\acute{\epsilon}\sigma\lambda\acute{\alpha}\phi\alpha$. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to $\lambda\lambda$ etc., later (under the continued influence of the simplex and of words with original initial λ etc.) simply λ etc., e.g. Hom. $\xi\lambda\lambda\alpha\beta\epsilon$, $\acute{\alpha}\lambda\lambda\eta\kappa\tau\omicron\varsigma$, $\xi\rho\rho\epsilon\omicron\nu$, $\xi\nu\nu\epsilon\omicron\nu$, $\phi\iota\lambda\omicron\mu\mu\epsilon\upsilon\delta\acute{\eta}\varsigma$, later $\xi\lambda\alpha\beta\epsilon$ etc. But $\rho\rho$ usually remained, e.g. Att. $\epsilon\rho\rho\acute{\eta}\eta\gamma\eta$ beside $\xi\lambda\alpha\beta\epsilon$, Dor. $\epsilon\rho\rho\acute{\alpha}$, though here there is considerable variation, especially in compounds (Att. $\pi\alpha\rho\alpha\rho\acute{\iota}\mu\alpha\tau\alpha$ and $\pi\alpha\rho\alpha\rho\rho\acute{\iota}\mu\alpha\tau\alpha$, etc.). Cf $\rho\rho$ from ρ , 55 a.

VS

77. 1. Original intervocalic $\nu\sigma$. From $*\mu\eta\nu\sigma\acute{\omicron}\varsigma$ (cf. Lat. *mēnsis*), Lesb. $\mu\acute{\eta}\nu\nu\omicron\varsigma$ (also $\mu\acute{\eta}\nu\omicron\varsigma$), Thess. $\mu\epsilon\iota\nu\nu\acute{\omicron}\varsigma$ (also $\mu\epsilon\iota\nu\acute{\omicron}\varsigma$), Att. etc. $\mu\eta\nu\acute{\omicron}\varsigma$ (in this word the vowel was already long). From $*\xi\kappa\rho\nu\iota\sigma\alpha$, Lesb. $\xi\kappa\rho\nu\nu\alpha$, Att. etc. $\xi\kappa\rho\acute{\iota}\nu\alpha$. From $*\xi\mu\epsilon\nu\sigma\alpha$, Thess. $\xi\mu\epsilon\nu\nu\alpha$, Att. etc. $\xi\mu\epsilon\iota\nu\alpha$. From $*\xi\phi\alpha\nu\sigma\alpha$, Dor. etc. $\xi\phi\acute{\alpha}\nu\alpha$, Att.-Ion. $\xi\phi\eta\nu\alpha$. Similarly $\mu\sigma$, as, from $*\xi\nu\epsilon\mu\sigma\alpha$, Lesb. $\xi\nu\epsilon\mu\mu\alpha$ (gram.), Att. etc. $\xi\nu\epsilon\mu\iota\alpha$.

a. The dat. pl. of ν -stems, as $\pi\omicron\mu\acute{\epsilon}\sigma\iota$, $\delta\acute{\alpha}\iota\mu\omicron\sigma\iota$, is not formed from $\nu\sigma\iota$, $\nu\sigma\iota$, but from $\nu\sigma\iota$ (cf. $\phi\rho\alpha\sigma\acute{\iota}$ Pindar) with substitution of the vowel of the other cases. But in Arc. $\eta\epsilon\rho\omicron\mu\acute{\nu}\alpha\mu\omicron\nu\sigma\iota$ the ν also is introduced from the other cases, and this secondary $\nu\sigma$ is retained (cf. 3).

2. $\nu\sigma$ + consonant lost its ν in proethnic Greek without effect on the preceding vowel, e.g. $\kappa\epsilon\sigma\tau\acute{\omicron}\varsigma$ from $*\kappa\epsilon\nu\sigma\tau\acute{\omicron}\varsigma$ (cf. $\kappa\epsilon\nu\tau\acute{\epsilon}\omega$), $\sigma\upsilon\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ from $*\sigma\upsilon\nu\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$, etc. So also Epid. $\acute{\alpha}\sigma\tau\acute{\alpha}\varsigma$ from $*\acute{\alpha}\nu\sigma\tau\acute{\alpha}\varsigma$ = $\acute{\alpha}\nu\alpha\sigma\tau\acute{\alpha}\varsigma$, Delph. $\acute{\alpha}\zeta\epsilon\tau\acute{\omicron}\omega$ perhaps from $*\acute{\alpha}\nu\zeta\epsilon\tau\acute{\omicron}\omega$ = $*\acute{\alpha}\nu\alpha\zeta\epsilon\tau\acute{\omicron}\omega$ (but see no. 53.17, note).

3. Secondary intervocalic $\nu\sigma$, in which σ comes from $\tau\iota$, dental + σ , or τ before ι , had an entirely different history from that of original $\nu\sigma$, which was changed before the new $\nu\sigma$ came into existence. This $\nu\sigma$ is retained in Cretan (i.e. Central Cretan, cf. 273), Argolic (mainly Argive, cf. 251), Thessalian, and Arcadian, while in other dialects it loses the ν with lengthening, in Lesbian with diphthongization, of the preceding vowel. Thus from $*\pi\acute{\alpha}\nu\tau\iota\alpha$,

Cret., Arg., Thess., Arc. *πάνσα*, Att. etc. *πάσα*, Lesb. *παίσα*. From **μόντια*, Cret. etc. **μόνσα* (not yet quotable), Lesb. *μούσα*, elsewhere *μούσα* or *μῶσα*. From nom. sg. fem. pres. part. *-ντι-ια*, Cret. *ἔχουσα*, *ἄγουσα*, *ἐβίονσα*, etc., Thess. *λειπορεύσανσα*, *ἀπελευθεροσθένσα* (Arc., Arg. examples lacking), Lesb. *ἔχοισα*, *ἀρμόξοισα*, *δάμεισα*, etc., elsewhere *-ουσα* or *-ωσα*, *-ᾶσα*, *-εισα*. From dat. pl. pres. part. *-ντι-σι*, Cret. *ἐπιβάλλονσι*, *ἐλόνσι*, *υικάσανσι*, etc., Arg. *ἐπαγγέλλονσι* (Arc. examples lacking; Thess., Lesb. *-ντεσσι*), elsewhere *-ουσα* or *-ωσα* etc. From aor. **ἔσπενδσα*, Cret. *ἔσπενσα*, Att. etc. *ἔσπεισα*. From 3 pl. *-ντι* (West Greek *φέρουτι* etc.), Arc. *κρίνωσι*, *ποιέωσι*, etc., Lesb. *ἔχοισι*, *γράφωσι*, *τίθεισι*, etc. (so also Chian *λάβωσι*, *πρήξωσι*, cf. 184), Att. etc. *φέρουσι*. Observe that 3 pl. *-νσι* is exclusively Arcadian, since this is the only dialect which belongs both to the *νσ* and the *σι* from *τι* (61) groups.

a. In derivatives in *-σις* from verbs in *-νω*, *νσ* is kept in all dialects, e. g. not only Cret. *ἀνπανσις* = *ἀνάφανσις*, Epid. *ἄλινσις*, but Att. *πρόφανσις*, *ἴφανσις*, etc., owing to the influence of the verbs.

78. Final *νσ*. Since *νσ* + consonant lost its *ν* in proethnic Greek (77.2), the same would be true of final *νσ* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνσ*, *τάνσ*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e. g. *τόνσ ἐλευθέρους*, but *τός καδεστάνσ*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ῶς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e. g. frequent in Theocritus). Other dialects have *-ους*, *-αυς*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νσ* (*πάνσα* etc. 77.3), e. g. Arg. *τόνσ*, *τάνσ* (for Argolic in general, see 251), Lesbian *τοίς*, *ταίς*, in most dialects *τούς* or *τώς* (25), *τάς*.

Only Elean, in spite of *πάσα*, has here a development similar to the Lesbian, yielding *-αις* and later, with the rhotacism (60.1), *-αιρ*, *-οιρ*. At the time of the early Elean inscriptions the diphthong was not yet fully developed (pronounced *-α'ς*, *-ο'ς* with incipient diphthongs) and we find the spelling *-ας*, *-ος* beside *-αις*, **οις* (there happen to be no *o*-stem accusatives in those inscriptions which show *-αις*).

Similarly the preposition *ένς* in Cretan (beside more usual *ές*) and Argive (cf. 251), whence *εις* or *ές* (note that Lesb. *εις* has a genuine diphthong, like *τοίς*, and so differs from the *εις* of other dialects).

Cf. also the treatment of final *νς* from *-ντ-ς*, e.g. nom. sg. part. Cret. *νικάσανς*, *καταθένς* (also *νικαθές* Latos), Heracl. *καταλυμακωθής*, Att. etc. *τιθείς*, Lesb. *στοίχεις*, Thess. *εὐεργετές*, Arc. *ιεροθυτές*, Ther. *αἰρεθές*.

λσ, ρσ

79. From **ἔστελσα*, Lesb., Thess. *ἔστέλλα*, Att. etc. *ἔστειλα*, Cret. *ἔστηλα*. From **ἔφθερσα*, Lesb. **ἔφθερρα* (cf. *τέρραι* = *τείραι*), Att. etc. *ἔφθειρα*. From **χερσ-* (cf. Skt. *haras*, *griṣ*) Lesb. *χερρ-* (*χέρρας* Theocr.), Att. etc. *χειρ-*, Epid. *χηρ-* (but see 25 b).

80. But in another set of words *λσ* and *ρσ* did not have this development, but remained unchanged in most dialects, while in several this *ρσ* was assimilated to *ρρ*. Cf. Hom. *ἄλσος*, *κέλσαι*, *ἔκερσεν*, *ᾠρσε*, *ἄρσην*, *θάρσος*, Ion., Lesb., Cret., Epid., Coan *ἔρσην*, Lac. *ἄρσης*, Cypr. [*ἔ*]κερσεν, and *θάρσος* or *θέρσος* in most dialects (partly in proper names only).

The assimilation to *ρρ* is Attic as *ἄρρην*, *θάρρος*, etc. (so in the earliest inscriptions; *ρσ* in early Attic writers is Ionic), West Ionic as *ἄρρениκῶν* (Cumae), *ἄγαρρις* (Naples), *Θαρριπίδης*, etc., Arcadian as *φθέραι* (for *φθέρραι* corresponding to *φθέρσαι*, like *φθέρσαντες* in Lycophron, not to *φθείραι*, which would be *φθῆραι* in Arcadian), *ἄρρέντερον* (but also *Θερσίας*, and *πανάγορσις* for which see below, a), Elean, as *φάρρευορ*, *θάρρος*, *θαρρῆν* (in later *ἔρσεναίτερος*, *ρσ* is due to *κοινή* influence), Theran as [*ᾗ*](*ρ*)ρενα,

Θα(ρ)ρήs, Θα(ρ)ρύμαχος, etc. (all archaic; in later ἄρσην, Θάρσων, ρσ is due to κοινή influence). Proper names with ρρ = ρσ occur also in Phocian (Delph. Θαρρίκων, Θάρρανδρος, Amphiss. Θάρρυσ), and, beside more usual ρσ, in Boeotian (e.g. Θάροψ, but Θέρσανδρος etc. usual) and Megarian (e.g. Χερρίας, but θάρσος etc. usual). Cf. also κάρρων from *κάρσων (Cret. κάρτων, 81), in Alcman, Epicharmus, and Sophron.

a. Even in dialects which regularly have ρρ, ρσ may be retained by analogy, e.g. Att. θηρσί etc. after other datives in -σι, κάθαρισι etc. after other nouns in -σις. So Arc. πανάγορισι. But even in these words there is sometimes assimilation, as Att. δέρις, West Ion. ἄγαρις.

b. The divergent development of λσ, ρσ, as given in 79 and 80, probably depended originally on the accent, the retention of λσ, ρσ (later ρρ), being normal when they immediately followed the accent. In aorists there would be leveling in both directions, and the development is usually that given in 79, but sometimes that of 80 (Hom. κέλσαι, ὄρσε, Arc. φθέραι).

σσ, ττ

81. Att. ττ = Ion. σσ comes from κ_ι, χ_ι, and (apparently, see 82) from τ_ι, or θ_ι, and is chiefly seen in presents like φυλάττω, φυλάσσω (κ_ι), κορύττω, κορύσσω (θ_ι), in feminines like γλώττα, γλώσσα (χ_ι), μέλιττα, μέλισσα (τ_ι), and in comparatives like ἥττων, ἥσσω (κ_ι), κρείττων, κρέσσω (τ_ι). ττ gives the same result, e.g. τέτταρες, τέσσερες (54 e, 114.4). Inscriptions show that Attic had ττ from the earliest times, the σσ of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic ττ is found also in Boeotian (φυλάττω, θάλαττα, πέτταρες), Cretan (ζαττα = Arg. ἔασσα, κάρτων from *κάρττων), and Euboean, at least in Styra, Eretria, Oropus (ἐλάττων, πρήττω, Κιττήs).

a. σσ in late Cretan, as πράσσω, θάλασσα, ἡμισσος (from *ἡμιττος, 61.6), is due to κοινή influence (in κοινή inscriptions σσ is more common than the strictly Attic ττ); after these also ὄσσος for earlier ὄττος (82). Some of the late inscriptions have θθ in words of this class, as θάλαθθα, ἰαθθα, also for those belonging under 82, as ὀθθάκιν, for original σσ, as φέτεθθι, and for στ, as ἰθθάντες. For σθ it is earlier (85.3).

b. Although the Thessalian inscriptions usually have *σσ*, there is some evidence that the dialect had *ττ* originally, or at least in certain localities. Aside from *θάλαττα*, *πίττα*, which are quoted as Thessalian, cf. the proper names *Κόττυφος*, *Φαύττιος*, etc., and especially *Περθαλός* from *Φετταλός* (65).

σ, σσ, ττ

82. *τι* and *θι* give Att. *σ* not *ττ*, and Ion. *σ* (early *σσ* often in poetry, but never in inscriptions) in *ῥσος*, *ὀπόσος* (*τι*), *μέσος* (**μέθιος*, cf. Skt. *madhyas*). A dental + *σ* gives precisely the same result, e.g. *ἐκόμισα*, *ἐδίκασα*, etc. In all such cases most dialects have *σσ* or *σ* (for *σσ* cf. Lesb., Thess., Delph., El., Heracl., Argol., East Cret. *ῥσος*, Heracl. *μέσος*, *ἔδασσάμεθα*, Argol. *δικασσέω*, *ἐδίκασσαν*), but Boeotian and Cretan have *ττ*, e.g. Boeot. *μέττος*, *ὀπόττος*, *ἐψαφίττατο*, *ἀπολογίτταστη*, Cret. *μέττος*, *ῥττος*, *ὀπόττος*, *δάτταθθαι*. In some very early Cretan inscriptions we find *ζ*, as *ῥζος*, *ἀνδάζαθαι*.

NOTE. This is to be recognized as the normal development of *τι* and *θι*. The different result seen in the classes of words mentioned in 81 is due to the influence of the forms containing gutturals. After a consonant *τι* gives *σ* in all dialects; e.g. *πάνσα*, *πᾶσα*, from **πάντσα*.

Original σσ

83. Original *σσ*, which becomes *σ* in Attic (*ἐτέλεσα*, *γένεσι*), is retained, as in Homer etc., in several dialects (cf. *ῥσος* etc., 82), e.g. Lesb. *ἔσσουνται*, Thess. *ἔσσεσθην*, Heracl. *ἔσσηται*, Ther. *ἔσσειται*, Lesb. *συντελέσσαντα*, *ὀμόσσαντες*, Boeot. *συνκαλέσσαντες* (143), dat. pl. Lesb., Thess., Boeot., Delph., El. *-εσσι*, Heracl. *-ασσι* (107.3). For late Cret. *φέτεθθι* etc., see 81 a.

ζ, δδ

84. Attic-Ionic *ζ*, which was pronounced *zd* and comes from *zd* (*ῥζος*, Germ. *Ast*, *Ἀθήναζε* from *-a(v)s-de*) or, more often, from *γζ* (*μείζων*, *μέζων*) or *δζ* (*πεζός*), is also *ζ* in the majority of other dialects. Lesb. *σδ*, found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because *ζ* was used with the value of *z* in *ζά* = *διά*, etc. (19.1).

But assimilation to δδ, initial δ, is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. *γραμματίδδω, ψαφίδδω, δοκιμάδδω, ιαρειάδδω, τρέπεδδα, δάώ (ζάω), Δεύς*, Thess. *έξξανακά(δ)δέν* (no. 33; the only example, so possibly δδ only in Thessaliothis, but there is no evidence against its being general Thessalian). El. *δικά(δ)δω, χραι(δ)δω*, Cret. *δικάδδω, ψαφίδδω, έργάδδωμαι, φροντίδδω, δάώ, δωός, δυγόν, Δήνα (Ζήνα)*, Lac. *γυμνάδδωμαι* etc. in Ar. Lys., *μικκιχιδδόμενος, όπι(δ)δδ[μενος]*, Δεύς in inscriptions. Δεύς occurs also on a vase from Rhodes, and is perhaps genuine Rhodian. Cf. the occasional assimilation of σδ in external combination in Rhodian, 97.4. Meg. δδ is doubtful (Ar. Ach. *μάδδα, χρήδδω*, but only ζ in inscriptions).

In Cretan and Elean the spelling ττ is also found, as Cret. *φροντίττω, έσπρεμμίττω (έκπρεμνίζω), Ττήνα, Τήνα (Ζήνα)*, El. *νοστίττω (νοστίζω), άττάμιος (άζήμιος)*.

a. There is some interchange between presents in -σσω or -ττω and those in -ζω or -δδω, owing to the identity of their future and aorist forms. Thus Att. *σφάττω* = Ion. *σφάζω*, Boeot. *σφάδδω*, Thess. *έμφανίσσω* = Att. *έμφανίζω*, and, vice versa, Cret. *πράδδω* = Att. *πράττω*, *συνεσσάδδω* = Att. *σάττω*.

σθ

85. 1. *στ = σθ*. The use of *στ* for *σθ* (see 63) is mainly characteristic of Northwest Greek. It is the regular spelling in Locrian, as *ηλέσται, ηαρέσται*, and early Elean, as *χρεέσται, λυσάστō*, and occurs with some frequency in Phocian, as Delph. *πρόστα, ηιλαξάστō*, later *γινέστω* etc., Stir. *θέστων, άποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*άπολογίτταστη* etc.), where it is perhaps due to Aetolian influence, and twice in Thessalian (*πεπέιστειν, έλέστειν*, Larissa). But there are some early examples in other dialects, as Cret. *μιστός* (Vaxos), Lac. *άποστρυθέσται, χρήσται*, and in late times it is found in many parts of Greece, even at Athens.

2. *σσ = σθ*. This is found in late Elean, as *άποδόσσαι* (no. 60), *ποιήσσαι* (no. 61).

3. $\theta\theta = \sigma\theta$. This is usual at Gortyna and some of the other cities of central Crete, as *λύσαθθαι*, *δατῆθθαι*, *τράφε(θ)θαι*, etc. (also, rarely, *τθ*, e.g. *δέκεθθαι*). But *σθ* is found in most of the very earliest inscriptions, and in the latest (here *κοινή* influence).

Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g. under 55, 69, 74–77, 79, 80, 84, 85. See also under external combination, 96–100. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as *δλ* to *λλ*, etc.

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling.

1. *κτ* to *ττ* in Cretan. *νυττί* = *νυκτί*, *Λύττος* = *Λύκτος*. For Locr. *έ(τ) τās*, see 100. Cf. also *διαλέλετται* in an inscription of Cumae.

2. *πτ* to *ττ* in Cretan and Thessalian. Cret. *ἔγρατται* = *ἔγραπται*, *πέντος* = *πέμπτος*, Thess. *Λεπτινῆιος* (*Λεπτινῆιος*), *οἱ πτολιάρχοι*, *ἀρχιπτολιάρχεντος* (*πτόλις*, 67), also *ἀτ τās* etc. in external combination (99.2). Cf. also Thess. *Ἀτθόνειος* = *Ἀφθόνητος*.

3. *σγ* to *γγ* (*γ*) in Cretan. *πρέιγυς* probably from *πρέισγυς* (Boeot. *πρισγῆιες*, 68.1), *πρειγευτάς*, *πρέιγων*, *πρέιγιστος*, late *πρήγιστος* (*πρηγιστεύω* also Coan). A parallel change of *σκ* to *κκ* is seen in Laconian glosses, as *καδίκκορ* = *καδίσκος*.

a. Note that the forms cited, as also Thess. *πρωβεία*, are formed from *πρωσ-* (cf. also Cret. *πρῖν* beside *πρῖν*), not *πρεσ-* as in Att.-Ion., Lesb. *πρέσβυς*. Late Cret. *πρεγγεύας* is a hybrid form.

4. *στ* to *ττ* in Cretan, Laconian, and Boeotian. Cret. *μέττ'* ἐς beside *μέστα*, Lac. *βεττόν*, *dress*, = **φαστόν* (Etym. Magn.), Boeot. *ἴττω* = *ἴστω* (Ar., Plato), *ἔττε* = *ἔστε*. But in the great majority of cases *στ* remains in the spelling of inscriptions.

5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *δννιθα* = *δρνιθα*, *Ἐλευθερναῖος* = *Ἐλευθερναῖος*.

6. *μν* to *μμ* in Cretan. *ἐσπρεμμίττω* = *ἐκπρεμνίζω*.

7. *γν* to *ν*. *γίγνομαι* appears as *γίνομαι* in most dialects except Attic (here also, but late), or as *γίνυμαι* (Thess., Boeot.). *γινώσκω* = *γινώσκω* occurs in Lesbian and in Ionic prose writers (Att. *γεινώσκω* very late), and in some late Doric inscriptions. This is not really assimilation, but loss of *γ* by dissimilation from the initial *γ*, supported, in the case of *γίνομαι*, by the *γεν* of other tenses.

87. Transposition in consonant groups. As *τίκτω* from **τίτκω*, so probably *δάκτυλος* from **δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πόκ κί* from *πότ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. 86.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐσχάμενος*, *σφυχή* = *ψυχή*, *ἔγραψεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation).

88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (65), these phenomena are of the same occasional character as the preceding (87). They are most frequently observable in the case of aspirates, or of liquids, for which see 65, 70. A nasal may interchange with a mute of its own class, by assimilation or dissimilation with another nasal, e.g. Cret. *νύναμαι* = *δύναμαι* (cf. Mod.Gr. *Μεντέλη* beside *Πεντέλη*, name of

the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from **κυμερνάω* beside Cypr. *κυμερῆναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Corcyra, etc. (nos. 88, 90). See also 69.3, end, and 86.7. Among examples of transposition may be mentioned Ion. *ἀμιθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*).

a. A few dialectic examples of haplogy, or syllabic loss by dissimilation, may be added here. Epid. *ἡμίδιμνον* from *ἡμι(μέ)διμνον*, as Att. *ἡμέδιμνον* from *ἡ(μι)μέδιμνον*. Cret. *νεότας*, *body of young men*, gen. *νεότας* from *νεότα(το)s*, acc. *νεότα* from *νεότατα*.

Doubling of Consonants

89. A single consonant is sometimes written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next.

1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ὄσστις*, *γράφασσθαι*, *Ἄσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see 101.2. Similarly *σζ* (= *z-zl*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσζω*, Delph. *δουλίσζω*, Locr. *ψάφιξξίς*, Boeot. *Δεξξίππα*, Thess. *έξξανακά(δ)δέν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See 19.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *γναμμείον*, *Δαμμάτρειος*, Lesb. *προαγημμένω*, Rhod. *είμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *Θελοπούσσιος*, El. *ἀνταποδιδώσσα*, Cret. *σπορδδάν* (spirant *δ*). Cf. also 101.1. Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* shows that it was felt as *ἀμφι-λλέγω*.

4. Epid. *μέδιμνον*, *ἡμιδιμνον*, *ιαρομμνάμονες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέττρινον* (cf. Osc. *alttram* etc., *frattre* etc. in Latin inscriptions).

5. In hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g. Ἄγαθῶ, Βίσιππος, Μέννει, etc.

CHANGES IN EXTERNAL COMBINATION¹

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages, there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like *καί*, *δέ*, *μέν*, etc. and the preceding or following word; less often between the subject or object and the following verb, and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following mute, especially a labial, as in *τὰμ πόλιν*, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. 96.1), but examples like *τὸλ λόγον*, *τὸν νόμους*, etc. are comparatively infrequent and practically restricted to early inscriptions.

¹ Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final *s*, treatment of final *ps*, etc.

3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g. Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

Elision

91. Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the demands of the meter. In general elision is most frequent in the conjunctions and particles such as *δέ* (*ᾶδε, οὐδέ*, etc.), *τε, κα, ἀλλά*, etc., the prepositions, and, among case-forms, in stereotyped phrases like *πόλλ' ἀγαθά* etc. The elision of a diphthong, e.g. Locr. *δέι-λᾶτ' ἀνχῶρεῖν*, is comparatively rare. For elision in place of usual crasis, see 94.

Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ῆ'ς, μῆ' λάσσονες* (Chios, no. 4), Locr. *ἔ' δελφίων, ἔ' χεπάμῶν, μὲ' ποστᾶμεν*, El. *μὲ' νπῶι, μὲ' πιποεόντων, μὲ' πιθειῖαν*, Lesb. *σ[τάλλ]α' πι*.

Shortening of a Final Long Vowel

93. The shortening of a final long vowel before an initial vowel, so well known in poetry, is occasionally seen in inscriptions, e.g. Cret. *μὲ ἔκηι (μῆ ἔχη), μὲ ἔνδικον*, etc., Meg. *ἐπειδὲ Ἰκέσιος*. So Cypr. *ἰ ἔξ (ῆ ἔξ)* with *ι* from *ε* (9.3).

Crasis

94. Crasis, mostly of *καί* or forms of the article with the following word, is found in the early inscriptions of all dialects,

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. *ἄνῆρ* = *ὀ ἄνῆρ*, the former is almost, if not wholly, predominant outside of Attic.

1. *ο, ὄ (ου), ω, + α* (cf. 44.1). Ion. *ῶνῆρ, τῶγῶνος* (τοῦ ἀγῶνος), with the regular contraction to *ω*, where Attic has *ἄνῆρ, τᾶγῶνος*. Similarly Lesb. (lit.) *ῶνῆρ*, Arc. *κατῶρρέντερον* (κατὰ τὸ ἄρρέντερον), Delph. *τῶπελλαίου* (τοῦ Ἀπελλαίου), *τῶπόλλωνι* (τῶι Ἀπόλλωνι), Boeot. *τῶπολλῶνι* (τοῖ Ἀπόλλωνι), Corinth. *τῶπε(λ)ῶνι* (τῶι Ἀπέλλωνι), *τῶγαθόν* (τὸ ἀγαθόν), Meg. *ὄρχεδαμε* (ὦ Ἀρχεδαμε), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in the few examples like Corinth. *τᾶριστερόν*¹ (τὸ ἀριστερόν), Arg. *τᾶργεῖοι* (τοῖ Ἀργεῖοι), *Ἠαγελαῖδα τᾶργεῖο* (ὁ Ἀγελαῖδα τοῦ Ἀργεῖου), Cyp. *τᾶ(μ)φιδεξίῳ* (τῶ Ἀμφιδεξίῳ).

2. *ο, ὄ (ου), + ε* (cf. 44.3). Att.-Ion. *τοῦνομα* (τὸ ὄνομα), Lesb. *ὠνῆαντος* (ὁ ἐνῆαντος), Locr. *ὄπάγῶν* (ὁ ἐπάγῶν).

3. *α + ο* (cf. 41.2). Att., Dor. *χῶ* (καὶ ὄ), Ion., Cret. *κῶ* (καὶ ὄ), Lesb. (lit.) *κῶττι* (καὶ ὄττι), El. *κῶπόταροι* (καὶ ὀπόταροι). Cf. Aegin. *χῶλέφας* (καὶ ὀ ἐλέφας) with double crasis, like *χῶκ* (καὶ ὀ ἐκ) in Theocritus.

4. *ᾱ + ο* (cf. 41.4). Meg. *ᾱλυνπιάς* (ᾱ Ὀλυνπιάς).

5. *ᾱ + ε* (cf. 41.3). Locr. *ἡᾱπιφοικία* (ᾱ ἐπιφοικία).

6. *α + ε* (cf. 41.1). Att.-Ion. *κᾶγῶ* (καὶ ἐγῶ), *κᾶπί* (καὶ ἐπί), *τᾶν* (τὰ ἐν), etc., West Greek *κῆν, κῆκ, κῆπί* (καὶ ἐν, καὶ ἐκ, καὶ ἐπί), etc. So also in Thessalian (no. 33) *κῆν* and *τῆς* (τὰ ἐς). Lesbian has *κῆμέ* (καὶ ἐμέ) in an early inscription, though the texts of the Aeolic poets have mostly *κᾶ-* (*κᾶμος* etc.); and Arcadian has *κῆπί*.

¹ We continue, as a matter of convention, to transcribe in the form of crasis where the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also under 7, 8, 9.

7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὐ-*, as Delph. *κηῦκλεια* (*καὶ Εῦκλεια*), Rhod. *ᾠδάμῳ* (*ὁ Εὐδάμου*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοί*¹ (*καὶ οἶ*), Ion. *τοῖκόπεδον* (*τὸ οἰκόπεδον*), *κοῖνοπίδης* (*καὶ Οἰνοπίδης*), Delph. *κοῦτε* (*καὶ οὔτε*). Similarly *κοῦ*, *κοῦτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ οἶ*, and *κεῦ-* = *καὶ εὐ-*), and in Theocritus. Forms like *ωῦτός* (*ὁ αὐτός*) in Herodotus and Theocritus, *ῥπόλος* (*ὁ αἰπόλος*) in Theocritus, *κωῦδέν* (*καὶ οὐδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ᾠσυνμνήτης* = *ὁ αἰσυνμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεῦφεργέταν* (*καὶ εὐεργέταν*) or *κεῦφεργέταν*, Boeot. *τεῦτρετιφάντῳ* (*ταῖ Εὐτρητιφάντων*) or *τεῦτρετιφαντῳ*, Aegin. *hoikos* (*ὁ οἶκος*) or *hōikos*.

8. With words beginning with *ι* or *υ*. Cret. *κνῖέες* (*καὶ νῖέες*), El. *κῦπαδυκιοῖ* (*καὶ ἕπα-*), Delph. *κῖδιῶται* (*καὶ ἰδιῶται*).

In such cases there is of course no evidence as to whether the *υ* or *ι* was lengthened, as usually in Attic-Ionic, but probably we have here simply elision.

9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τῖαρὸν* (*τὸ ἱαρὸν*), *τῖαρῶ* (*τῷ ἱαρῶ*), *τῖαροῖ* (*τοῖ ἱαροῖ*), *τέπιάρου* (*τοῖ ἐπιάρου*), and even *ταῦτῶ* (*τῶς αὐτῶ*), *τῶρ ἱαρομάωρ τῶρ Ὀλυμπῖαι* (*τῶρ ἱαρομάωρ τῶρ Ὀλυμπῖαι*). This is clearly not crasis proper, but an extension of the principle of elision.¹ Cf. *θυῖῶι* (*τῷ νῖῶι*) in an Attic inscription. Once El. *τοῖ ἄταῦτ' ἐγραμένου* with aphaeresis.

Apocope

95. Apocope of prepositions is almost unknown in Attic-Ionic inscriptions, but is usual in other dialects for at least some of the prepositions. All of them have *ἄν* (or *ὄν*, *ὕν*) and *πάρ* (even Ionic has *ἄν* in literature and a few cases of *πάρ* in inscriptions). *κάτ*

¹ See footnote, p. 73.

and *πότ* are found in nearly all the West Greek dialects (but not in Cretan, and rarely in Argolic), and in Boeotian and Thessalian. But these are mostly confined to the position before dentals, especially forms of the article. Before other consonants they occur, with assimilation, in Thessalian and sometimes in Boeotian and Laconian; *κάτ* also in Lesbian and Arcado-Cyprian (in Arcadian *κά* before all consonants in early inscriptions, later only before the article, otherwise *κατύ* formed after *ἀτύ*). *πέρ* occurs in Delphian (cf. also *πέροδος* = *περίοδος*), Elean (*πάρ*), and Thessalian; also in Lesbian (Alcaeus), and in a few proper names in Locrian (*Περρο-θαρῖαν*), Cretan, and Laconian. *ἀπ*, *ἐπ*, *ὑπ* are Thessalian only, except for two examples of *ἐπ* in Boeotian before *π*. An apocopated form of *πεδά* is seen in Arc. *πὲ τοῖς* i. e. *πὲ(δ) τοῖς*.

Apocope is most extensive in Thessalian, which has *ἀν*, *πάρ*, *κάτ*, *πότ*, *πέρ*, *ἀπ*, *ἐπ*, *ὑπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. 45.4).

Apocopated forms are more common in early inscriptions than later, when there is a tendency, partly due to *κοινή* influence, to employ the full forms.

a. Forms like *κατόν*, *ποτόν*, instead of *κατ τόν*, *πὸτ τόν*, occur not only in early inscriptions where double consonants are not written, but also in the later inscriptions of some dialects. For the most part the matter is one of spelling only, but in some cases such forms represent the actual pronunciation, due in part to actual simplification of the double consonants, in part to syllabic dissimilation or haplology, as in later Attic *κατάδε* from *κα(τὰ) τάδε*. So in Arcadian the spelling is almost uniformly *κα* (early *κατῶννυ*, *κακρῶνῆ*, etc., later *κατάπερ*, *κακειμέναν*). In doubtful cases it is better to expand the forms to *κα(τ) τόν* etc. in our texts, if only for the convenience of the student.

Consonant Assimilation

96. Assimilation of final *ν*.

1. To the class of a following labial or guttural. Cases like *τῆμ πῶλιν*, *τὸγ κήρυκα*, *νῦμ μέν*, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as

Delph. *τόκιον φερέτω*, Arc. *πόσοδομ ποέντω*, and in looser combinations as Att. *ἐστὶμ περί*, Arc. *ἰν ἐπίκρισιγ κατάπερ*, Arg. *ποιοίεγ κατά*.

2. To *σ*. Att. *ἐς Σάμωι*, Ion. *τῶς συμπάντων*, Delph. *ἄς Σέλευκος* (*ἄς = ἄν*), *ἔστω(ς) συλέοντες*, Epid. *τὸς σακόν*. Cf. Ion. *πασσυδίηι* beside *πανσυδίηι*, and Lesb. *πασσυδιάσαντος*.

Before *σ* + consonant. Att. *ἐσ στήληι* but oftener *ἐ στήληι*, also *τὲ στέλεν*. So Rhod., Cret. *ἐ στάλαι*, El. *τὰ στάλαν*. These do not arise by assimilation but by regular loss of *ν*. See 77.2, 78.

3. To *λ*. Att. *ἐλ λίμναις*, *τὸλ λόγον*, Ion. *ἐλ Λαρυσσῶι*, Delph. *τῶλ Λαβναδᾶν*, Lac. *ἐλ Λακεδαίμονι*, Epid. *τὸλ λίθον*, *τῶλ λίθων*. Cf. *συλλέγω*, *ἀλλύω = ἀναλύω*, etc.

4. To *ρ*. Att. *ἐρ Ῥόδωι*, *τὸρ Ῥόδιον*. Cf. *συρρίπτω* etc.

a. In Cyprian, where *ν* before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as *τὰ(ν) πτόλιν*.

97. Assimilation of final *ς*.

1. To *ν*. Delph. *τοὺν νόμους*. Cf. Πελοπόννησος (Πέλοπος νήσος).

2. To *μ* and *φ*. Cypr. *φέπο(μ) μέγα = φέπος μέγα*, *τᾶ(φ) φανᾶσ(σ)ας = τᾶς φανᾶσσας*. In the same way arose *κά = κάς (καί)* in Cypr. *κὰ μέν*, Arc. *κὰ φοικίας*.

3. To *λ*. Att. *τὸλ λίθῶς*, Cret. *τοῖλ λείουσι*, *τὶλ λῆι* (*τις λῆι*), Lac. *ἐλ Λακεδαίμονα* (*ἐλ = ἐς*), *τοῖ(λ) Λακεδαιμονίοις*.

4. To *δ*. So regularly in Cretan, e.g. *τᾶδ δαίσιος*, *τᾶδ δέ*, *ἐδ δικαστέριον*, *πατρὸδ δόντος*. Rarely elsewhere, but cf. Rhod. *Ζεὺ(δ) δέ* (no. 93), *ματρὸ(δ) δέ*, *τὰ(δ) δευτέρας*. Assimilation in the opposite direction is seen in Arg. *βωλᾶς σευτέρας* (no. 81).

5. To *θ*. Cretan only, as *τὰθ θυγατέρας*. Cf. Cret. *θθ = σθ* medially (85.3).

a. Before a word beginning with a vowel final *ς* may be treated as intervocalic, e.g. Lac. *Διοηκέτα Διόλευθεριῶ = Διὸς ἰκέτου Διὸς ἐλευθερίου* (cf. 59.1), Cypr. *κὰ ἀ(ν)τί, τᾶ ἰχέρον* (59.4), Eretr. *ῥπωρ ἄν* (60.3).

98. Assimilation of final ρ to δ . So regularly in Cretan, e.g. $\acute{\alpha}\nu\epsilon\delta$ $\delta\delta\iota$, $\pi\alpha\tau\epsilon\delta$ $\delta\delta\epsilon\iota$ and $\pi\alpha\tau\epsilon(\delta)$ $\delta\delta\epsilon\iota$, $\acute{\upsilon}\pi\epsilon(\delta)$ $\delta\epsilon$. Cf. Cnid. $\pi\acute{\alpha}(\delta)$ $\Delta\acute{\alpha}\mu\alpha\tau\rho\alpha$ ($\pi\acute{\alpha}\rho$ $\Delta\acute{\alpha}\mu\alpha\tau\rho\alpha$).

99. Assimilation of a final mute.

1. Final τ . The apocopated forms of $\kappa\alpha\tau\acute{\alpha}$ and $\pi\omicron\tau\acute{\iota}$, so far as they occur otherwise than before τ (cf. 95), are generally assimilated (sometimes with further simplification; cf. 95 a), e.g. Thess. $\kappa\acute{\alpha}\pi$ $\pi\acute{\alpha}\nu\tau\omicron\varsigma$, $\pi\acute{\omicron}\kappa$ $\kappa\acute{\iota}$ ($\pi\acute{\omicron}\tau$ $\kappa\acute{\iota}$ = $\pi\rho\acute{\omicron}\varsigma$ $\tau\acute{\iota}$), Boeot. $\pi\acute{\omicron}\delta$ $\Delta\acute{\alpha}\phi\eta\eta$, $\pi\acute{\omicron}\kappa$ $\kappa\alpha\tau\acute{\omicron}\pi\tau\alpha\varsigma$, Lesb. $\kappa\acute{\alpha}\kappa$ $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$ (Alcaeus), $\kappa\acute{\alpha}\mu$ $\mu\acute{\epsilon}\nu$ (Sappho), etc. So in compounds, e.g. El. $\kappa\alpha(\delta)$ $\delta\alpha\lambda\acute{\epsilon}\omicron\iota\tau\omicron$, $\kappa\alpha(\theta)$ $\theta\upsilon\tau\acute{\alpha}\varsigma$, Lesb. $\kappa\acute{\alpha}\beta\beta\alpha\lambda\lambda\epsilon$ (Alcaeus), $\kappa\alpha\lambda\lambda\acute{\upsilon}\nu\tau\omicron\varsigma$, Arc. $\kappa\alpha\kappa\epsilon\iota\mu\acute{\epsilon}\nu\alpha\upsilon$, $\kappa\alpha\kappa\rho\acute{\iota}\nu\epsilon$, Lac. Καβάτα (Καταβάτου), καβαίνων (Alcman), etc. But $\tau\theta$ is often unassimilated.

2. Final π . Thess. $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$ = $\acute{\alpha}\pi\acute{\omicron}$, $\acute{\epsilon}\pi\acute{\iota}$ are assimilated in $\acute{\alpha}\tau$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}\tau$ $\tau\omicron\iota$. Cf. 86.2.

3. Final κ . See 100.

100. $\acute{\epsilon}\xi$. In most dialects, as in Attic, $\acute{\epsilon}\xi$ becomes $\acute{\epsilon}\kappa$ before a consonant, this appearing often as $\acute{\epsilon}\chi$ before an aspirate, and $\acute{\epsilon}\gamma$ before sonant mutes and λ , μ , ν , ρ , until late times when $\acute{\epsilon}\kappa$ is usual before all consonants. The general rule is, then, $\acute{\epsilon}\xi$ before vowels, and $\acute{\epsilon}\kappa$ ($\acute{\epsilon}\chi$, $\acute{\epsilon}\gamma$) before consonants. But the antevocalic form $\acute{\epsilon}\xi$ occasionally appears before consonants in various dialects (so regularly in Cyprian, as $\acute{\epsilon}\xi$ $\tau\acute{\omicron}\iota$ etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as $\acute{\epsilon}$, e.g. $\acute{\epsilon}$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}$ $\delta\acute{\alpha}\mu\omicron$, etc., i.e. $\acute{\epsilon}(\tau)$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}(\delta)$ $\delta\acute{\alpha}\mu\omicron$, $\acute{\epsilon}(\rho)$ $\rho\omicron\iota\upsilon\acute{\alpha}\nu\acute{\omicron}\nu$, $\acute{\epsilon}(\theta)$ $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\varsigma$, $\acute{\epsilon}(\lambda)$ $\lambda\iota\mu\acute{\epsilon}\nu\omicron\varsigma$, $\acute{\epsilon}(\nu)$ Ναυπάκτῶ .

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is $\acute{\epsilon}\varsigma$, e.g. Thess. $\acute{\epsilon}\varsigma$ $\tau\acute{\alpha}\nu$, $\acute{\epsilon}\sigma\delta\acute{\omicron}\mu\epsilon\nu$, Boeot. $\acute{\epsilon}\varsigma$ $\tau\acute{\omega}\nu$, $\acute{\epsilon}\sigma\lambda\iota\alpha\acute{\iota}\nu\omega$ (cf. also $\acute{\epsilon}\sigma\kappa\eta\delta\epsilon\kappa\acute{\alpha}\tau\eta$ from $\acute{\epsilon}\xi$), Arc. $\acute{\epsilon}\varsigma$ $\tau\omicron\iota$, $\acute{\epsilon}\sigma\delta\acute{\epsilon}\lambda\lambda\omicron\upsilon\tau\epsilon\varsigma$, $\acute{\epsilon}\sigma\pi\epsilon\rho\acute{\alpha}\sigma\alpha\iota$, Cret. $\acute{\epsilon}\varsigma$ $\tau\acute{\omicron}\nu$, $\acute{\epsilon}\sigma\kappa\lambda\eta\sigma\acute{\iota}\alpha$, Thess., Boeot., Cret. $\acute{\epsilon}\sigma\gamma\omicron\nu\omicron\varsigma$ = $\acute{\epsilon}\kappa\gamma\omicron\nu\omicron\varsigma$. All these dialects have $\acute{\epsilon}\xi$ before vowels except Boeotian, where $\acute{\epsilon}\chi\varsigma$ appears in an early inscription, but usually $\acute{\epsilon}\sigma\varsigma$, as $\acute{\epsilon}\sigma\varsigma$ $\acute{\epsilon}\phi\epsilon\acute{\iota}\beta\omega\nu$, $\acute{\epsilon}\sigma\sigma\epsilon\iota\mu\epsilon\nu$. This is probably a transfer of the anteconsonantal form in an intermediate stage of its development ($\acute{\epsilon}\xi$, $\acute{\epsilon}\sigma\varsigma$, $\acute{\epsilon}\varsigma$).

a. There are some traces of *ēs* in other dialects which generally have *ék* or *éξ*, e. g. Cypr. *ēs* ποθ' ἔρρες· πόθεν ἦκεις (Hesych.), Arg. *έ(ς)* Σικελίας, and according to some *ēs* πόλιος = *ék* πόλιος (but see note to no. 75), Sicil. *έσκλη-τος* (Syracuse, Rhegium), Delph. *έσγονος* (? no. 51, C 45).

Consonant Doubling

101. 1. Before vowels. Cret. τὰνν ἐμίναν, συνν-έι, Boeot., Corinth. ἀνν-έθηκε, Att. ξυνν-όντι, also ἦνν ἔχων, ὦνν ἄν, in a κοινή inscription. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (89.3).

2. With *όσστις* etc. (89.1), compare Att. εἰς τήν, Epid. ἐς τό, etc., or Epid. τὸ σκέλος, Coan τοῦ στεφάνου.

ν movable

102. The *ν* movable in the dative plural in *-σι(ν)* and in the verb forms in *-σι(ν)* and *-ε(ν)* is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) Only in the dative plural does it appear in other dialects, and even here only in Thessalian (*χρέμασιν*, no. 33) and Heracleian (*έντασσιν* etc.). In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of κοινή influence.

NOTE. In the dat. pl. *-σιν* the *ν* is due to the analogy of pronominal datives like Att. ἡμίν, Dor. ἀμίν, Lesb. ἄμμιν and ἄμμι, in which *ν* is inherited (beside a form without *ν*). After the dat. pl. *-σι(ν)* arose the 3 pl. *-σι(ν)*, e. g. 3 pl. φέρουσι(ν) after dat. pl. part. φέρουσι(ν), then also 3 sg. δίδωσι(ν), τίθησι(ν), etc. Another source is 3 sg. ἦεν (originally 3 pl. with etymological *ν*, 163.3) to 1 sg. ἦα, after the analogy of which arose *-ε(ν)* to all forms with 1 sg. *-α*, as *οἶδεν*, *έθηκεν*, from which it extended later to forms with 1 sg. in *-ον*, as *έλεγεν*, *έλαβεν*, etc. which are not found in the earliest inscriptions.

ACCENT

103. Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g. *πόταμος*, *σόφος*, *βασίλευς*, *λεύκος*.

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g. *ελάβον*, *στάσαι*, *αἴγες* = Att. *ἔλαβον*, *στῆσαι*, *αἴγες*. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent. In general our accentuation of dialect forms can be little more than a matter of convenience.

a. A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g. infin. *κρίνειν* like *κρίνεν*, or *κρίνεν*, acc. pl. *φερομένους* like *φερομένους*, or *φερόμενος*, Cret. *κάρτονας*, *στατήρανς* like *κρείττονας*, *στατήρας*, or *καρτόνας*, *στατήρανς*. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

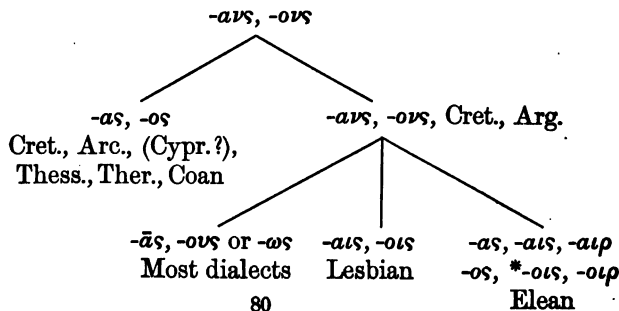
The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τουτῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἀλλεῖ*, *ἀλλᾶι*, *παντᾶι*, as we do, and not, with some, *ἄλλει* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλη*, *πάντη*. And as between *ὄπει* and *ὄπει*, etc., about which the grammarians were in doubt, we definitely prefer *ὄπει*, *ὄπαι*, *ὄπυι*, *ὄπη*, *ὄπω* (cf. Att. *ὄπον* beside *ποῦ*, in spite of *αἰτοῦ* etc.). We accent *ἔνδοι*, *ἔξοι*, *ἦχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.

INFLECTION

NOUNS AND ADJECTIVES

Feminine \bar{a} -Stems

104. 1. NOM. SG. $-\bar{a}$, Att.-Ion. $-\eta$.
2. GEN. SG. $-\bar{a}\varsigma$, Att.-Ion. $-\eta\varsigma$. — Arc. $-\bar{a}\nu$ after the masculine, as *οἰκίαν, ζαμλίαν*, but only at Tegea, and here $-\bar{a}\varsigma$ beside $-\bar{a}\nu$ in early inscriptions, and always $\tau\bar{a}\varsigma$.
3. DAT. SG. $-\bar{a}\iota$, Att.-Ion. $-\eta\iota$, whence also $-\bar{a}$, $-\eta$, $-\epsilon\iota$. See 38, 39. — Boeot. $-αι$ ($-\alpha\epsilon$, $-\eta$, 26), and this is to be assumed in the other dialects which have $-οι$ (106.2).
4. ACC. SG. $-\bar{a}\nu$, Att.-Ion. $-\eta\nu$.
5. NOM. PL. $-αι$ (Boeot. $-\alpha\epsilon$, $-\eta$, 26).
6. GEN. PL. $-\bar{a}\omega\nu$, $-\acute{\epsilon}\omega\nu$, $-\hat{\omega}\nu$, $-\hat{a}\nu$. See 41.4.
7. DAT. PL. In early Attic, $-\bar{a}\sigma\iota(\nu)$, $-\eta\sigma\iota(\nu)$, sometimes $-\bar{a}\iota\sigma\iota(\nu)$, $-\eta\iota\sigma\iota(\nu)$, after 420 B.C. $-αι\varsigma$. — In Ionic, $-\eta\iota\sigma\iota(\nu)$ regularly, $-αι\varsigma$ being rare and probably Attic. — In Lesbian, $-αι\sigma\iota$ (but always $\tau\bar{a}\iota\varsigma$), and this occurs, rarely, elsewhere. — Most dialects have $-αι\varsigma$ from the earliest times.
8. ACC. PL. $-αι\varsigma$, with the same development as has $-οι\varsigma$ from $ο$ -stems, namely (see also 78) :



Masculine \bar{a} -Stems

105. 1. NOM. SG. $-\bar{a}\varsigma$ (with secondary ς , after the analogy of $-os$), Att.-Ion. $-\eta\varsigma$.

a. Forms without ς also occur, several in Boeotian (*πυθιονίκα, Καλλία*, etc.), and a few from other parts of Northwest Greece. Cf. also El. *τελεστά*, though this is possibly a form in $-\tau\bar{a}$ like Hom. *ἱππότα*.

2. GEN. SG. $-\bar{a}o$ (with o , in place of ς , after that of o -stems), whence Arc.-Cyp. $-\bar{a}v$ (22), elsewhere $-\bar{a}$, Ion. $-\epsilon\omega$, $-\omega$. See 41.4. Att. $-ou$ is not from $-\bar{a}o$, but the o -stem form taken over as a whole.

a. $-\bar{a}fo$, in *Τλασίαφο, Πασιάδαφο*, of two metrical inscriptions from Corcyra (no. 87) and Gela, is a reminiscence of the epic $-\bar{a}o$ (the spoken form was already $-\bar{a}$, which appears in other equally early inscriptions, as *Ἄρνιαδα* no. 88, *Δφῆνια* no. 85) with the introduction of a non-etymological f , either representing a glide sound before the following o (cf. *ἄφταν*, no. 88. See 32), or due to a false extension from forms with etymological f , as *λάφος* = Hom. *λαός*.

b. Forms in $-\bar{a}\varsigma$, with the old ending unchanged and belonging with the nominatives in $-\bar{a}$ (above, 1 a), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

c. Att.-Ion. proper names in $-\eta\varsigma$, from the fourth century on, frequently form the genitive after the analogy of o -stems, e.g. Att. *Καλλιόδου* (after *Δημοσθένου* etc.), Ion. *Λεάδεος, Ἀριστείδου*. This type spreads to other dialects, e.g. Rhod. *Μυωνίδου*.

o -Stems

106. 1. GEN. SG. $-oio$ (from $*-oio$, cf. Skt. *-asya*) as in Homer, whence, with apocope, Thess. (Pelasgiotis) $-oi$, as *τοῖ, χρόνοι*, etc. Elsewhere, with loss of i and contraction, $-ou$ or $-\omega$ (25). — In Cyprian $-\bar{o}v$ beside $-\bar{o}$ (at Idalium *μισθῶν, ἀργύρῶν, Φιλοκύπρῶν*, etc., and so usually $-\bar{o}v$ in nouns, whether vowel or consonant follows; but also *ἀργύρῶ, ἄλφῶ*, before a consonant, and always *τῶ*).

a. $-oio$ is often employed in metrical inscriptions, in imitation of the epic, e.g. nos. 87, 88. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in $-oio$. This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see 95), makes the derivation of the usual

Thess. *-α* from *-αο* far more probable than other explanations which separate it entirely from this and so from the forms of all the other dialects.— For the added *ν* in Cyprian no explanation that has been offered is adequate.

2. DAT. SG. *-οι* in most dialects, whence also *-ω* (38; Thess. *ου*, 23).—*-οι* in Arcadian, Elean, Boeotian (*-οε*, *-υ*, *-ει*, 30), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

a. In Euboea *-α* replaces earlier *-οι* and may be derived from it, like *-ει* from *-ηι* (see 39). But in general *-α* is rather the original locative (cf. *αἴκοι*) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of *-ΟΙ* in the pre-Ionic alphabets.

3. NOM. PL. *-οι* (Boeot. *-οε*, *-υ*, 30).

4. DAT. PL. *-οισι(ν)*, as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of *-οις*, especially in West Ionic), and Lesbian (but here always *τοῖς*).— Elsewhere only *-οις* (Boeot. *-υς*, *-εις*, Elean *-οιρ*).

5. ACC. PL. *-οις*, with the same development as *-ανς*. See 78, 104.8.

6. GEN. DAT. DUAL. *-οιυν* as in Homer, whence *-οιυ* in most dialects in which the form occurs at all.— Elean *-οιοις*, *-οιοιρ*, after the analogy of the dative plural, as *δυόλοις*, *αὐτοῖοιρ*.

Consonant Stems in General

107. 1. ACC. SG. *-αν* in place of the usual *-α*, with *ν* added after the analogy of vowel stems, occurs in Cypr. *ἰγατῆραν*, *ἀ(ν)δριμά(ν)-ταν*, Thess. *κίοναν*, El. *ἀγαλματοφῶραν* (but possibly *-φῶρᾶν* from nom. *-φῶρᾶς*), and among late inscriptions of various dialects.

2. NOM. PL. *-εν** for usual *-ες* occurs in late Cretan, having originated in pronominal forms. See 119.2 a.

3. DAT. PL. *-εσσι*, as in Hom. *πόδεσσι*, probably an extension of the form of *σ*-stems, is characteristic of the Aeolic dialects, Lesbian, Thessalian (Pelasgiotis), and Boeotian, and is also found in early Delphian, East Locrian, Elean (*φυγάδεσσι* no. 60; elsewhere *-οις*), and in inscriptions of various Corinthian colonies (Corcyra,

Epidamnus, Syracuse). — Heracleean has *-ασσι* in pres. part. *ἔντασσι* (perhaps originally **ἄσσι* = Skt. *satsu*, then *ἔντασσι* by fusion with *ἐντ-* of *ἔντες* etc.), *πρασσόντασσι*, etc. — *-οις*, as *πάντοις* etc., after the analogy of *ο*-stems, is characteristic of Locrian, Elean, and the Northwest Greek *κωνή*, whence it finds its way into various dialects in later times.

4. Acc. Pl. *-ες* in place of *-ας*, i.e. the nom. for the acc., perhaps first used in the numeral *τέτορες* owing to the influence of the indeclinable *πέντε* etc., is seen in Delph. *δεκατέτορες* (no. 49, early fifth century), *τέτορες*, *δελφίδες* (in an inscription of early fourth century; but otherwise in Delphian only *τέτορας* etc.), and regularly in Elean ([*τέτορ*]ες, sixth century, *πλείουερ*, *χάριτερ*, no. 61, etc.) and Achaean (*ἐλάσσονες*, *δαμοσιοφύλακες*, etc.), also in the very late inscriptions of various dialects, even Attic. .

-ανς, after the analogy of *ā*-stems, in Cretan, e.g. *θυγατέραανς*, *στατέρανς*, etc.

σ-Stems

108. 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (9), *-ευς* in later Ionic, Rhodian, etc. (42.5). — Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (9), occasionally *η* (42.1).

a. Proper names in *-κλέης*, *-κλής*. Cypr. *-κλεῖς*, whence *-κλέης* in Attic (beside *-κλής*), Boeotian (*-κλέεις*, *-κλιῖς*) till about 400 B. C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλής*. Gen. sg. Cypr. *-κλέεος*, Boeot. *-κλείος* (= Hom. *-κλήος*, cf. 16), Att. *-κλέους*, but in most dialects *-κλέος*.

For names in *-κλείς* instead of *-κλέης*, see 166.1.

2. Proper names often have forms which are modeled after the analogy of the masc. *ā*-stems, and this not only in Attic-Ionic (e.g. Att. *Σωκράτην*, *Σωκράτου*, Eretr. gen. *Εὐκράτω*, *Τιμοκλέω*), where the agreement in the nom. *-ης* was especially favorable to this, but also in the other dialects. Thus acc. sg. in *-ην* (*-ην*: *-ης* = *-āν*: *-ās*), e.g. Boeot. *Δαμοτέλειν* etc., Arc. *Φιλοκλήν*, and even in appellatives in Lesb. *δαμοτέλην* etc., Cypr. *ἀτελέιν*. — Dat. sg. in

-ηι, Lesb. Καλλίκληι. — Gen. sg. in -η (like -ā) in Lesb. Θεογένη etc.; also, perhaps, -ης (like -ās, 105.2 b) in Thess. Ἴπποκράτεις (or nom. for gen. by mistake?), Φερεκράτῆς (no. 33; or Φερεκράτε(ο)ς?). — Voc. sg. in -η (like -ā) in Arc. Ἀτέλη etc., Delph. Πολυκράτη.

The numerous Boeotian hypocoristic names in -ει as Μέννει, Φίλλει, Θάλλει, Ξέννει, are also best understood as vocatives of this type used as nominatives. They correspond to names in -ης, -ητος, in other dialects, but in Boeotian follow the analogy of σ-stems (gen. sg. -ιος, acc. sg. -ειν).

ι-Stems

109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with ι throughout, namely -ις, -ιος, -ῖ, -ιυ, -ιες, -ιων, -ισι, -ῖς (Cret. -ιυς) or -ιας (rare).

2. The type in -ις, -εως (from -ηος, as in Homer), -ει, pl. -εις, etc. is almost exclusively Attic. In Ionic πόλεως occurs in early inscriptions of Chios (no. 4) and Thasos, and δυνάμει in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -ει and -εσι, are the first to be adopted, next the nom.-acc. pl. -εις, and lastly the gen. sg. -εως. Thus in the later inscriptions of many dialects it is common to find gen. sg. -ιος, but dat. sg. -ει.

A gen. sg. πόλεος is found in the κοινή, and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. -ῖς (πόλις, no. 21), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. Τιμοχάριφος, dat. sg. πτόλιφι. The ϕ is certainly not original here, and is perhaps due to the analogy of υ- and ηυ-stems (gen. -υφος, -εφος).

5. A transfer to the type -ις, -ιδος, as frequently in Attic, is characteristic of Euboean proper names in -ις, as Δημοχάριδος.

v-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type $\tilde{\upsilon}\varsigma$, $\tilde{\upsilon}\omicron\varsigma$. Boeot. [$\tilde{\upsilon}$]ἀστῖος (ι from ϵ , 9) agrees with the ἄστεος of non-Attic literature. For $\upsilon\acute{\iota}\upsilon\varsigma$ see 112.2.

Nouns in -εὐς

111. The stem is $\eta\nu$, $\eta\upsilon$ throughout, nom. sg. -εὐς (from -ηϋς, cf. 37.1), gen. sg. -ηϋος, etc.

1. The original forms in -ηϋος, -ηϋι, etc. are preserved, with or without the ρ , in Cyprian (βασιλέϋος, Ἐδαλιέϋι, Ἐδαλιέϋες), Lesbian (βασιλῆος etc.), Boeotian (Πτόιέϋι, γραμματέιος, etc.), Thesalian (βασιλείος etc.), and Elean (βασιλάες), as also in Homer.

2. Attic only are βασιλέως, βασιλέᾱ, with quantitative metathesis. But from the beginning of κοινή influence βασιλέως is one of the Attic forms most widely adopted by other dialects.

3. Most dialects, namely Ionic and the West Greek dialects except Elean, have βασιλέος, βασιλεί, etc., with shortening of the η . Generally these are the forms of even the earliest inscriptions (Cret. φοικέος etc.), but we find Coan *ιέρῆι*, Πολιῆι, etc. (no. 101, which has also Ἀλκῆιδες etc.; later always *ιερεῖ* etc.), and once Rhod. Ἰδαμενήος (cf. Ποντωρηίδος). Beside -εος sometimes -εὐς (cf. 42.5), as Meg. *ιαρευς*, but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of σ -stems.

Acc. Sg. -έα in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects -ῆ (see 42.1, 43) is the regular form, e.g. Delph. *ιέρῆ*, βασιλῆ, Lac. βασιλῆ, Mess. *ιέρῆ*, Meg. *ιέρῆ*, Mycen. Περσῆ (no. 76, fifth century), Arg. βασιλῆ, Rhod. βασιλῆ, γραμματῆ, Coan βασιλῆ, etc. In these dialects -εα is of later occurrence, and due to κοινή influence.

Nom. Pl. -έες in Cretan (e.g. δρομέες) and elsewhere, but usually contracted to -εῖς. Also -ῆς (in part at least directly from -ῆες) in early Attic, Coan (τεταρτῆς), Laconian (Μεγαρές etc., no. 64), and Arcadian (Μαντινῆς). At Cyrene occurs nom. and acc. pl. *ιαρές*.

ACC. PL. *-έας* in Ionic and Doric (Cret. *δρομέανς*, cf. 107.4), when not replaced by *-είς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ιερής, γραφής, φονές* (Cyprian also once *ιερές*, but usually *-είς*), acc. sg. *ηιερέν* (cf. 108.2), nom. pl. *Μαντινής*. Some proper names in *-ής* = *-είς* are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. *ιέρεως*, gen. sg. *ιέρεω*, likewise at Ephesus gen. sg. *Φλέω* belonging to *Φλεύς*.

Some Irregular Nouns

112. 1. *Ζεύς*. *Ζεύς* or *Δεύς* (84). *Δι(φ)ός, Δι(φ)ί* (also *Διεί*, of uncertain origin, in an inscription of Corcyra and one of Dodona; cf. Att. *Διειτρέφης*, Cyp. *Διφείθεμις*), *Δί(φ)α*, in most dialects. But also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός, Ζηνί, Ζήνα* (Cret. *Δήνα, Τήνα*, etc., 37.1). Late forms with *ā* are hyper-Doric.

2. *υῖός, υῖύς*. Aside from the *o*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *υῖν-*:

NOM. SG. *υῖύς* Cret., Lac., Att. (Att. also *ύς, ὕς*).

GEN. SG. *υῖέος* Cret., Att.; Thess. *ηυῖος* (no. 33).

DAT. SG. *υῖεῖ* Argol., Phoc., Att.

ACC. SG. *υῖύν* Arc., Cret., Locr., etc.

NOM. PL. *υῖέες* Cret. (as in Hom.); Att. *υῖεῖς*.

DAT. PL. *υῖόσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.

ACC. PL. *υῖύνς* Arg., Cret.; Att. *υῖεῖς*.

3. *μήν*. Stem **μηνσ-* (cf. Lat. *mēnsis*), whence (77.1) Lesb. *μῆννος*, Thess. *μειννός*, Att. etc. *μηνός*. The nom. **μήνς* became **μένς* (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (78) Ion., Corcyr., Meg. *μείς*, Heracl. *μής*. In Attic, *μείς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην, -ηνος*. Elean *μείς* is perhaps due to the analogy of *Ζεύς, Ζηνός* (above, 1).

4. *λάς*, Hom. *λάας*. Originally a neuter *σ*-stem *τὸ λάας*, becoming *ὁ λάας, ὁ λάς*, after the analogy of *ὁ λίθος* etc. Hence in genitive beside *λάος* also Att. *λάου* (Soph.), Cret. *λάῶ*.

5. Cret. *φήμα* nom.-acc. sg. = *είμα*, but gen. sg. *τᾶς φήμας* from a stem in *-μᾶ*. So also Cret. **ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμφιδήμας*.

6. *χοῦς*, which in Attic is declined as a consonant stem (gen. sg. *χοός*), is properly a contracted *o*-stem (from *χόφο-*) like *πλοῦς*, and remains so in Ionic, e.g. acc. sg. *χοῦν*, gen. pl. *χῶν*.

7. *χείρ, χήρ*. See 27 b, 79.

Comparison of Adjectives

113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from **μέγιων*) in Ionic and Arcadian, and *κρέσσω* (from **κρέτιων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from **κάρτιων*) see 49.2 with *a*, 80, 81.

2. Beside *πλέων*, pl. *πλέονες*, *σ*-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες, πλίανς, πλία*, beside *πλίονος, πλίονα, πλίον*. *πλίασιν*, Drosos, is in origin a *ν*-stem form, cf. 77.1 a). Cf. also Arc. *πλός* (from **πλέος*, cf. 42.5 d) adv. = *πλέον*.

Heracl. *πολιστός* = *πλείστος* is formed directly from *πολύς*.

3. El., Lac. *ἄ(σ)σιστα* (also in Aesch.) = *ἄγχιστα*, is formed from the compar. *ἄσσον* (this regularly from **ἄγχιον*).

NUMERALS

Cardinals and Ordinals

114. 1-10. 1. Nom. sg. masc. Att. etc. *εἷς*, Heracl. *ἦς* (cf. Lac. *οὐδέές*), Cret. *ἔνς* (*ἐνδ δ* = *ἔνς δ*, Law-Code IX. 50; see 97.4), from **ἔνς*. Cf. 78. — Fem. *μία*, but, of different origin, Lesb., Thess. *ἱα*, as in Homer. Also masc. *ἰός* (cf. Hom. dat. sg. neut. *ἰῶ*) in Cretan, but with pronominal force = *ἐκείνος*. [Boeot. *ἱα* now in Corinna.]

Att. etc. *πρῶτος*, West Greek and Boeot. *πρᾶτος*. The source of *πρᾶτος* is uncertain (not **πρόατος*, cf. 44.1).

2. *δύο* (Boeot. *διοῦο*, 24) in all dialects. Lac. once *δύε* with the ending of consonant stems. — *δύειν* = *δυοῖν* in late Att. and *κοινή*.

— Plural forms in various dialects, e.g. Chian, Cret., Heracl. *δυνών*, Cret. *δνοίς*, Thess. *δίνας*, and *δυσί(ν)* in late Attic and *κοινή*.

3. Att. etc. *τρεις*, Cret. *τρέες*, Ther. *τρής*, from **τρέες*. See 25, 45.5. — Acc. *τρίς*, Cret. *τρίως* (for *τρίς* with *ι* introduced anew from *τρίων* etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. *τρεις* in Attic and elsewhere, and acc. *τρίς* in Boeotian, Heraclian, Delphian, Troezenian, and perhaps in Lesbian. *τρίτος*, Lesb. *τέρτος* (18).

4. Att. *τέτταρες*, Ion., Arc. *τέσσερες* (also *τέσσαρες* in Ionic and *κοινή*), Boeot. *πέτταρες*, Lesb. *πέσσυρες* (Hom. *πίσυρες*), West Greek *τέτορες*. From **q̣^heṭer-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*ṭer*, *ṭyor*, *tur*, *ṭȳ*), and to the divergent development of *q̣^h* (68) and *ṭȳ* (54 e, 81).

τέταρτος, Hom. *τέτρατος*, Boeot. *πέτρατος*. See 49.2 a.

5. *πέντε*, Lesb. Thess. *πέμπε* (68.2).

πεμπτός, Cret. *πεντός* (86.2).

6. *ἕξ*, Cret., Delph., Heracl. *φέξ*. See 52 b. For Boeot. *έσ-κη-δεκάτη*, see 100.

7. *ἑπτά*. — *ἕβδομος*, but Delph. *ἑβδεμος* (cf. Delph., Heracl. *έβδεμήκοντα*, Epid. *έβδεμαίος*).

8. *ὀκτώ*, Boeot., Lesb. *ὀκτό* (like *δύο*), Heracl., Ther. *ηοκτώ* (58 c), Elean *ὀπτό* (with *π* from *ἑπτά*).

9. *έννεά*, Delph. *έννη* (42.1). But **έννα* in Att. *έννατος*, *έννακόσιοι*, Ion. *είνατος*, *είνακόσιοι*, Cret. *ήνατος*, etc. See 54. Heracl. *ηεννεά*, Delph., Ther. *ήνατος*, see 58 c. Lesb. *ένοτος*, see 6, 116 a.

10. *δέκα*, Arc. *δέκο* (*δυνώδεκο*). — *δέκατος*, Arc., Lesb. *δέκοτος*. See 6, 116 a.

115. 11–19. *ένδεκα*, rarely *δέκα εις* (e.g. Heracl. *δέκα ήέν*). — Att. and Hom. *δώδεκα*, but in most dialects *δυνώδεκα*, rarely *δυνόδεκα* (e.g. Boeot. *δυνοδέκατος*), Delph., Heracl. *δέκα δύο* (also late Attic). — *τρεις και δέκα*, also indecl. *τρισκαιδέκα* (Attic after 300 B.C.) and *τρισκαιδέκα* (Boeotian etc.; cf. 114.3); also *δέκα τρεις*, especially

when the substantive precedes (so Attic even in fifth century).— Similar variations for 14–19.

ένδέκατος, δωδέκατος, δυωδέκατος, δυοδέκατος (see above).— 13th–19th, Att. τρίτος καὶ δέκατος, etc., but τρισκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).

116. 20–90. εἴκοσι (from *ἐ-φίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but φίκατι, ἴκατι (i, cf. Ther. *hikádi*, no. 107; for *h* see 58 c) in West Greek with Boeotian and Thessalian, with *ι* not *ει*, and *τ* retained (61). The *ει* of Heracl. *φείκατι* beside *φίκατι* is due to the influence of Att. εἴκοσι.— Att. etc. τριάκοντα, Ion. τριήκοντα. — τετταράκοντα, τεσσεράκοντα, τεσσαράκοντα, πετταράκοντα (see 114.4), Delph., Corcyr., Heracl. τετρώκοντα (so doubtless in all West Greek dialects previous to Attic influence). — πεντήκοντα, ἐξήκοντα (φεξήκοντα), etc., with *η* in all dialects (but Ion. οὔγδώκοντα, 44.2). — Delph., Heracl. *heβde-mḗkοντα*, Heracl. *hoγδοήκοντα*, *hevenḗkοντα*. See 114.7–9. — Gen. *τεσσ[ερ]ακόντων*, *πεντηκόντων*, etc. in Chios, where the use of such inflected genitives (also *δέκων*) is one of the Aeolic features of the dialect (cf. *πέμπων*, *δέκων* in Alcaeus, also *τριηκόντων* in Hesiod).

Att., Ion. εἰκοστός etc., Boeot. *φικαστός* (-*καστός* doubtless in all West Greek dialects also; but Thess. *ἰκοστός*), Lesb. εἰκοιστος, τριάκοιστος, ἐξήκοιστος).

a. The earliest form of the ordinals is that in -*καστος* (from *-kḗti-to-*, cf. Skt. *trīṅcaī-tama-* etc.). Under the influence of the cardinals in -*κοντα* this became -*κοστος* in Attic etc.; in Lesbian, under the same influence, *-*κοστος*, whence -*κοιστος* (cf. 77.3, 78). To the same analogy is due the *ο* of εἴκοσι, and of the hundreds in -*κοισιοι* (e. g. *τριακόσιοι* after *τριάκοντα*), instead of the more original *α* in *φίκατι* (Skt. *viṅcati-*, Lat. *viginti*), -*κατιοι*, -*καισιοι* (cf. *ἑκατόν*, Skt. *śatam*, Lat. *centum*). It is possible that a still further extension of this analogical *ο* is to be assumed in explanation of Arc. *heκοτόν*, Arc., Lesb. *δέκοτος*, Arc. *δέκο*, Lesb. *ἔνοτος*.

117. 1. 100. Att. etc. *ἑκατόν*, Arc. *heκοτόν*. See 6, 116 a.

2. 200–900. Att.-Ion., Lesb. -*κόσιοι*, West Greek, Boeot. (and doubtless Thess.) -*κάτιοι*, Arc. -*κάσιοι* (with East Greek *σ*, but West Greek *α*). See 61.2, 116 a.

The *ā* of *τριακόσιοι* (Ion. *τριηκόσιοι*) is extended to *διᾱκόσιοι* (Ion. *διηκόσιοι*), and the *a* of *τετρακόσιοι*, *ἑπτακόσιοι*, *ἑνακόσιοι* to *πεντακόσιοι*, *ἕξακόσιοι*, *ὀκτακόσιοι* (but Lesb. *ὀκτωκόσιοι*).

3. 1000. Att. *χίλιοι* from **χίσιλοι*, but Ion. *χείλιοι*, Lac. *χήλιοι*, Lesb., Thess. *χέλλιοι*, from **χέσιλοι*. See 76.

PRONOUNS

Personal Pronouns¹

118. SINGULAR. 1. The stems, except in the nominative, begin with: 1. *έμ-* or *μ-*. — 2. original *τιμ*, whence East Greek *σ-*, West Greek *τ-* (*τέος*, *τίν*, *τέ*). But enclitic *τοι* is from a form without *μ* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τείν* are from the possessive stem *τεμο-* (120.2). — 3. original *σμ*, whence *φ-* in some dialects (*φέος*, *φοι*, *φίν*), otherwise *τ*.

2. NOM. *ἐγώ*, *ἐγών* (Boeot. *ιά*, *ιάων*, 62.3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See 61.6.

3. GEN. *a*. *-ειο* (Hom. *ἐμείο* etc. like *τοῖο*), whence *-εο*, later Ion. *-ευ*, Att. *-ου*. — *b*. *-εος* in West Greek, as lit. Dor. *ἐμέος*, *τέος*, Locr. *φέος*. — *c*. *-θεν*, as lit. Dor. *ἐμέθεν*, Epid. *ἔθεν*.

4. DAT. *a*. *-οι*, as *ἐμοί*, *μοι*, *σοί*, *σοι* (lit. Dor. *τοί*, *τοι*, lit. Ion. *τοι*), *οἶ*, *οἶ* (Arg., Cret., Delph., Cypr., Lesb. *φοι*). — *b*. *-ιν* in West Greek (where also *-οι*, but mostly in the enclitic forms, as *μοι*, never *ἐμοί*, *φοι*, *οἶ*, and *τοι*, though also *τοί*), as Cret., Calymn., Rhod., Delph., and lit. Dor. *ἐμίν*, lit. Dor. *τίν*, Cret. *φίν*.

5. ACC. 1. *ἐμέ*, *με*. — 2. Att.-Ion., Lesb. *σέ*, lit. Dor. *τέ* (Cret. *τφέ*, written *τρέ*, in Hesych.); also lit. Dor. and Epid. *τύ* (nom. used as acc.). — 3. *ἔ* (*φέ*); also lit. Dor. and Epid. *νίν*.

119. PLURAL. 1. The forms of the first and second persons contain, apart from the endings, *άσμ-* (cf. Skt. *asmān* etc.) and *ύσμ-* (cf. Skt. *yusmān* etc.), whence Lesb., Thess. *άμμ-*, Lesb. *ύμμ-*, elsewhere

¹ As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, — but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

$\acute{\alpha}\mu$ - (Att.-Ion. $\acute{\eta}\mu$ -) or $\acute{\alpha}\mu$ -, $\acute{\upsilon}\mu$ -. See 76, and, for the spiritus asper or lenis in the first person, 57, 58 b.

2. NOM. -ες in all dialects except Attic-Ionic, where it was replaced by -εις. Lesb. $\acute{\alpha}\mu\mu\epsilon\varsigma$, $\acute{\upsilon}\mu\mu\epsilon\varsigma$, Dor. etc. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$.

a. In late Cretan $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ was frequently replaced by $\acute{\alpha}\mu\acute{\epsilon}\nu$ under the influence of 1 pl. verbal forms in which Dor. -μες was often replaced by the κοινή -μεν. That is, $\acute{\alpha}\mu\acute{\epsilon}\nu$ for $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ after $\acute{\phi}\acute{\epsilon}\rho\omicron\mu\epsilon\nu$ for $\acute{\phi}\acute{\epsilon}\rho\omicron\mu\epsilon\varsigma$. From $\acute{\alpha}\mu\acute{\epsilon}\nu$, -εν was extended to other pronouns and to participles, as $\acute{\upsilon}\mu\acute{\epsilon}\nu$, $\tau\iota\nu\acute{\epsilon}\nu$, $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\nu\tau\epsilon\nu$, etc.

3. GEN. -ειων (Hom. $\acute{\eta}\mu\epsilon\acute{\iota}\omega\nu$), whence -εων, -ιων (9), -ών. Lesb. $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}\omega\nu$, Thess. $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}\omicron\nu\nu$, El. $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$, Dor. $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$, $\acute{\alpha}\mu\acute{\iota}\omega\nu$ (Cret.), later $\acute{\alpha}\mu\acute{\omega}\nu$.

4. DAT. -ι(ν). Lesb. $\acute{\alpha}\mu\mu\iota\nu$, $\acute{\alpha}\mu\mu\iota$, etc., Dor. $\acute{\alpha}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$, Att.-Ion. $\acute{\eta}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$. So Dor. $\sigma\phi\iota\nu$, $\sigma\phi\iota$, but Att.-Ion. $\sigma\phi\acute{\iota}\sigma\iota$, Arc. $\sigma\phi\epsilon\iota\varsigma$, the latter not satisfactorily explained.

5. ACC. -ε in all dialects except Attic-Ionic, where it was replaced by -έας, -ās. Lesb., $\acute{\alpha}\mu\mu\epsilon$, $\acute{\upsilon}\mu\mu\epsilon$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}$, Dor. etc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon}$.

Possessives

120. 1. $\acute{\epsilon}\mu\acute{\omicron}\varsigma$. — Pl. Dor. etc. $\acute{\alpha}\mu\acute{\omicron}\varsigma$ (Lesb. $\acute{\alpha}\mu\mu\omicron\varsigma$) and $\acute{\alpha}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ (Lesb. $\acute{\alpha}\mu\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$, Att.-Ion. $\acute{\eta}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$).

2. a. $\tau\acute{\iota}\mu\omicron$ -, Att. etc. $\sigma\acute{\omicron}\varsigma$. b. $\tau\acute{\epsilon}\mu\omicron$ -, Dor., Lesb. $\tau\acute{\epsilon}\acute{\omicron}\varsigma$, Boeot. $\tau\acute{\iota}\acute{\omicron}\varsigma$ (all in literature only). Both forms in Homer. — Pl. $\acute{\upsilon}\mu\acute{\omicron}\varsigma$ and $\acute{\upsilon}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$.

3. a. $\sigma\acute{\iota}\mu\omicron$ -, Att. etc. $\delta\acute{\omicron}\varsigma$, Cret. $\acute{\rho}\acute{\omicron}\varsigma$. b. $\sigma\acute{\epsilon}\mu\omicron$ -, Dor. (lit.), Thess. $\acute{\epsilon}\acute{\omicron}\varsigma$. Both forms in Homer. — Pl. $\sigma\phi\acute{\omicron}\varsigma$ and $\sigma\phi\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$.

Reflexive Pronouns

121. Aside from the reflexive use of the forms of the personal pronouns as given in 118, 119, especially that of the third person which is itself a reflexive in origin, various forms of expression are employed, as follows:

1. Combinations of the personal pronouns with $\alpha\upsilon\tau\acute{\omicron}\varsigma$, each keeping its own inflection, as in Homer ($\sigma\omicron\iota\ \alpha\upsilon\tau\acute{\omicron}$ etc.). So Cret. $\acute{\rho}\acute{\iota}\nu\ \alpha\upsilon\tau\acute{\omicron}\iota = \acute{\epsilon}\alpha\upsilon\tau\acute{\omicron}$. Cf. also, with the possessive, Cret. $\tau\acute{\alpha}\ \acute{\rho}\acute{\alpha}\ \alpha\upsilon\tau\acute{\alpha}\varsigma = \tau\acute{\alpha}\ \acute{\epsilon}\alpha\upsilon\tau\acute{\eta}\varsigma$.

2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. *ἐμαντοῦ, σεαυτοῦ* or *σαντοῦ, ἐαντοῦ* or *αἴτοῦ* (also late *ἐατοῦ, ἀτῶν*, with \bar{a} from $\bar{a}w$; Coan *ἠτῶν* with η from ea ; Thess. *εἴτοῖ, εἴτοῦ*). Ion. (lit.) *ἐμεωντοῦ* etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

3. *αὐτός* alone, as sometimes in Homer. Thus Delph. *αὐτοῦ* = *ἐμαντοῦ* (SGDI. 2501.4), El. *αὐτᾶρ* = *ἐαντῆς* (no. 61.17), Lac. *αὐτῷ* = *ἐαντοῦ* (no. 66).

4. *αὐτός αὐτός*, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1 and 3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, anm. 5).

a. *αὐτὸς αὐτός*. Delph. *αὐτοὶ ποτὶ αὐτοῖς*, Boeot. *κατ' αὐτὸ (= αὐτοὶ) αὐτῶν*.

b. *αὐτοσαντός*. Delph. *αὐτοσαντοῦ* etc., Boeot. *ὑπὲρ αὐτοσαντῶ*, Heracl. *μετ' αὐτοσαντῶν*, Cret. *αὐτοσαντοῖς*, etc.

c. *αἰσαντός*. Delph. *αἰσαντοῦ* etc., Boeot. *αἰσαντῶν*, Cret. *αἰσαντᾶς*, Argol. (Calauria) *αἰσαντᾶς*.

d. *ἄσαντός*. Boeot. *ἄσαντῷ* (late).

e. *αἰσωτός*. Delph. *αἰσωτᾶς* etc. See 33 a.

f. *αἰταντός*. Heracl. *αἰταντᾶς* (as in Sophron and Epicharmus), Aegin. *αἰταντόν*.

g. Sicil. gen. sg. *αἰτούρα* (Segesta), gen. pl. *αἰτώνρα* (Thermae). Probably from *αἰτατοῦ, αἰτατῶν* (cf. late *ἐατοῦ*, above, 2), with transposition of the last two syllables.

Demonstrative Pronouns

122. The article. Nom. pl. *τοί, ταί*, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. *οί, αἱ*, after the analogy of *ὁ, ἡ*. For *ὁ, ἡ* in some dialects which in general have ϵ , see 58 a.

Forms with added ι , used like $\delta\delta\epsilon$, are found in Elean (*το-ῖ, τα-ῖ*) and Boeotian (*ταν-ῖ, τοι-ῖ, τυ-ῖ*).

For the relative use, see 126.

123. Thess. *ῥ-νε*, Arc. *ῥ-νί*, Arc.-Cypr. *ῥ-νυ*, = *ῥδε*. Thess. *τόνε*, *τάνε*, and, with both parts inflected (cf. Hom. *τοῖσδεσι*), gen. sg. *τοῖνεος*, gen. pl. *τοῦννεουν*.— Arc. *τωνί* (gen. sg.), *τοινί*, etc. Cf. also Boeot. *προτηνί* (136.1).— Cypr. *δνυ*, Arc. *τάνυ*, *τῶννυ*, also (late) *τάννυν*, *τόσνυν*. Cf. Hom., Boeot., Cypr. *νυ*.

124. *οὔτος*. Nom. pl. *τούτοι*, *ταῦται*, like *τοί*, *ταί*, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. *οὔτοι*, *αὔται*, after *οὔτος* etc. Boeotian, with *τ* replaced by *ϑ* throughout, *οὔτον*, *οὔτων*, etc.— Interchange of *αυ* and *ου*. Att. gen. pl. fem. *τούτων* after masc., neut.; vice versa El. neut. *ταύτων*, due to influence of *ταῦτα*. *ου* throughout is Boeotian (*οὔτο*, *οὔτα*) and Euboean (*τούτα*, *τούτῃ*, also *έντοῦθα* = *ένταῦθα*). So also Delph. *τούτα*, *τούτας* (but also *ταῦται*). For the spelling with *Ο* instead of *ΟΥ*, see 34 *a*.

125. 1. *έκεινος*. Ion. *κεῖνος*, Lesb., Cret., Rhod., Coan *κῆνος*, both from **κε-ενος*. Cf. 25 with *a*.— *τῆνος*, of different origin (**τε-ενος*), in Delphian, Heracllean, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

2. *αὐτός*. Neut. *αὐτόν* in Cretan, as sometimes in Attic inscriptions.

Relative, Interrogative, and Indefinite Pronouns

126. The relative *ὅς* occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; *ὅς* in later inscriptions is due to *κοινή* influence, as shown by the spiritus asper, *καθ' ὄγ*, etc.), Thessalian (*τά*, *καττάπερ*, but also *ὅς* in an early metrical inscription), and Arcado-Cyprian (Arc. *ῥπερ*, *ταί*, *τοῖς*, etc., Cypr. *ὀ*, *τόν*, etc., but also Arc. *ᾶν*, Cypr. *ῶι*, *οῖ*). So also in Boeotian in a fourth-century inscription (no. 41), but later only *ὅς* (cf. Lesbian). It is also Heracllean (*τόν*, *τά*, etc.; so often in Epicharmus), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian and Cretan, never in the earlier period).

For the demonstrative use of *ὅς*, cf. Heracl. *αἰ μὲν . . . αἰ δὲ* (I.33).

127. Cret. *ὄτερος*, which of two, is the true relative correlative of *πότερος* (cf. Skt. *yataras* beside *kataras*), and so related to the usual *ὀπότερος* as *οἶος* to *ὀποῖος*, *ὄτε* to *ὀπότε*.

128. *τίς, τις*. Cypr. *σις*, Arc. *σις*, see 68.3, Thess. *κίς, κίς* (*κίνας*), see 68.4. Cret. dat. sg. *τίμι*, in *ὄτιμι* = *ὄτινι*, and *μήδιμι* = *μήτινι*, from **τι-σμι* with the same pronominal *sm* as in Skt. *kasmīn*, *kasmāi*, Umbr. *pusme, esmei*, etc. — Meg. (Ar.) *σά* = *τίνα* from **τῖα*, cf. Att.-Ion. *ἄττα, ἄσσα* from **ἄτῖα*.

129. The indefinite relative *ὄστις, ὄτις*.

1. *ὄστις*, with both parts declined, in various dialects, e.g. Locr. *hoίτινες*, Cret. *οἴτινες*, Boeot. *ὄστινας*.

2. *ὄτις*, with only the second part declined, in various dialects, e.g. Delph. *ὄτινος, ὄτινι*, Cret. *ὄτιμι* (128). Lesb. *ὄττι*, regularly from **ὄδ-τι*, and by analogy *ὄττινες* etc. Cf. also Lesb. *ὄππως, ὄππα*, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple *τίς* etc.

a. On account of Locr. *φότι* (no. 56) it is generally assumed that the first part of *ὄτις* is not from a form of the relative stem seen in *ὄς, ὄστις*, which was originally *γο-* (Skt. *γα-*), but a generalizing particle *σφοδ*, related in form and use to the *so* in Eng. *whoso, whosoever* (Old Eng. *swā hwā swā*). But so long as the one occurrence of Locr. *φότι* is the only example of a form with *φ* (even the other early Locrian inscription, no. 55, has *λότι*), there is decidedly a possibility that this is only an error.

3. Neuter forms in *-τι*, with only the first part declined, in Cretan, e.g. *ἄτι* = *ἄτινα, ὄτι* i.e. *ὠτι* = *οὔτινος*.

130. Cret. *ὄτειός* = *ὀποῖός*, but used like adjectival *ὄστις*, as *ὄτειός δέ κα κόσμος μὴ βέρδῃ, γυνὰ ὄτεία κρέματα μὲ ἔκει, ὄτεία δὲ* (sc. *γυναικί*) *πρόθ' ἔδωκε*. For the form (also Hesych. *τείον· ποίου, Κρήτες*), cf. Hom. *τέο, τέω*, etc.

131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g. *κίς κε γινύειται* = *ὄστις ἂν γίγνηται, διὲ κί* (in form *διὰ τί*) = *διότι, πὸκ κί* (in form *πρὸς τί*) = *ὄτι, φυλᾶς ποίας κε βέλλειται* = *φυλῆς ὀποίας (ἡστινος) ἂν βούληται*. Elsewhere the use of *τίς* = *ὄστις* is, with some rare exceptions in literature, found only in late Greek. In Cypr. *ὄπι σίς κε* = *ὄστις ἂν*, the indefinite relative force is given by the *ὄπι*, an adverbial form of obscure formation.

ADVERBS AND CONJUNCTIONS

Pronominal Adverbs and Conjunctions of Place, Time, and Manner

132. 1. *-ou*. *Place where*. Att.-Ion. *ποῦ, ὅπου, αὐτοῦ, ὁμοῦ*, etc. These are of genitive origin, and are specifically Attic-Ionic.

2. *-ει*. *Place where*. These are the West Greek equivalents of the Attic-Ionic adverbs in *-ου* (above, 1), occurring in various Doric dialects, in Delphian, and in Boeotian, e.g. *εἰ, πεῖ, πει* (Cret. *αἶ πει = εἶ που*), *ὄπει, τεῖδε, τουτεῖ, τηνεῖ, αὐτεῖ* (Boeot. *αὐτῖ*), *ἀλλεῖ, ἀμει, μηδαμει, οὐθαμει*. Here also, by analogy, Heracl. *ποτεχει* = *προσεχω*, and Delph. *ἐπεχει*. The ending is of locative origin, and occurs even in Attic-Ionic in *ἐκεῖ* (cf. also *ἐπεῖ*).

3. *-οι*. *Place whither* (also *where*). *οἶ, ποῖ, ὅποι*, etc. in numerous dialects, as in Attic. With *-ς*, Delph. *οἷς*. Cf. also Orop. *ἦχοι*, *where*, formed from *ἦχι* (5a). This ending, like *-ει*, is of locative origin, and means simply *place where* (cf. *οἴκοι, Ἰσθμοῖ*), but in these pronominal adverbs the prevailing force is *whither*.

4. *-υι*. *Place whither* (also *where*). Cret. *υῖ, ὄπυι*, with *-ς*, giving *-υις* or *-ῦς*, Rhod. *υῖς*, Arg. *ῦς* (*for whatever purpose*), lit. Dor. *πῦς*, Rhod. *ὄπυς*. Cf. also Cret. *πῶλοι* (to *πῶλες*, 113.2), lit. Lesb. *τυῖδε, πῆλυι, ἄλλυι*, Delph. *ἐνδυς*. This type originated in **πυῖ, ὄπυι*, from the stem *πυ-* (I.E. *q̥tu-*, cf. Skt. *ku-tas*, *whence*, Osc. *pu-i*, *where*).

5. *-ᾱι* (Att.-Ion. *-ηι*). *Place where, whither, and especially manner*. Thus *ᾱι, πᾱι, ὄπᾱι* *how and where* in various Doric dialects, in Delphian *whither*, Lesb. *ὄππα where, ἄλλα elsewhere* (*ᾱ* from *-ᾱι*, see 38), Cret., Corcyr. *ἀλλᾱι otherwise*, Heracl. *παντᾱι in all directions*. The indefinite *παι* (cf. Corcyr. *ἀλλᾱι παι in any other way*) is used in Cyprian as a strengthening particle, *anyhow, indeed* (*κάς παι, and indeed, ἰδέ παι, then indeed*, no. 19.4,12). Cret. *αἶ, ὄπαι* are used in the sense of *as, in whatever way*, but also as final conjunctions, and *ᾱι* is also used as a temporal conjunction.

a. Beside these dative-locative forms in *-ᾱι* there existed a type with original *-ᾱ* (Att.-Ion. *-η*), probably of instrumental origin, to which belong Lac. *παντᾱ ἡτᾱ* = *ταύτη ἦτε, in such a way as* (no. 66), Dor. *ᾱχι, where* (Etym.

Magn., Hesych.) = Hom. ἦχι, with particle -χι. But for the most part it is impossible to distinguish this from the commoner type in original -ᾱ, to which many forms in -ᾱ may equally well belong (as such we have reckoned Lesb. ὄππα etc.). In Attic-Ionic there is the same ambiguity (the traditional spelling varying between -ἦ and -ἦ), with the added possibility that a given form (e.g. ὄπη, *where*) may belong under 6, below.

6. -ἦ. *Place where and time when.* Cret. ἦ, *where*, but usually *when*, ὄπῃ, *where and when*, Lac. ἡπέ, *as*, πέ-ποκα = πώ-ποτε, El. ταύτῃ, [τ]ῆδε, *in this place*, Meg. τῆδε, ἄλλῃ, *here, elsewhere*. Of this same formation are ἦ *whether*, Cypr. ῆ = εἰ (134.1), El. ἐπέ = ἐπέ.

7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὦ, πῶ, etc., Cret. ὦ, ὄπῶ, τῶδε, Locr. ἡῶ, ἡπέ, Coan, Mess. τουτῶ. Similarly Delph. φοίκω, *from the house*. These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning *place where* or *whither* and occurring in Attic-Ionic also, as ἄνω, κάτω, ἔξω, etc. To this belong Delph. ἐνδῶ, *within*, Coan ἐκατέρω, *on each side of* (cf. ἐκαστέρω).

b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὄθεν being late, the -θεν appears in adverbs derived from place names, as Arg. Φορυνθόθεν, Corinth. Περαεόθεν. Cf. also 133.1.

8. -ως. *Manner.* ὡς, πῶς, ὅπως, etc. in all dialects.

a. Final conjunctions. ὡς and ὅπως are the usual final conjunctions, and of these ὅπως is by far the more frequent, though ὡς is not uncommon, especially in the earlier inscriptions. Early Cretan uses neither, but rather ὄπαι or, once, ᾱ (above, 5). ἵνα is rare, except in very late times.

9. -τε, -τα, -κα. *Time when.* ὄτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, Cypr. ὄτε, μέποτε), ὄτα, πῶτα in Lesbian, ὄκα etc. in West Greek (and presumably Boeotian), e.g. Cret. ὄκα, τόκα, ποκα, Lac. πέποκα, El. τόκα, Delph. ὄκα, -ποκα. (ὄκα, occurring in Rhodian, Laconian, and literary Doric, is for ὄκα κα.) Even Attic has -τα and -κα in some words, as εἴτα, ἔπειτα (Ion. also ἔπειτε), ἦνίκα.

a. Temporal conjunctions. Besides ὄτε etc. and ἐπεὶ (above, 2), note the temporal use of Cret. ᾱ, ἦ, ὄπῃ (above, 5, 6). For *so long as, until*, we find

1) *ἕως*, *ἄς* (41.4), 2) *ἔσπε*, *ἔντε* (cf. 135.4), 3) Cret. *μέστα* (also prep. *μέττ' ἐς*), Arc. *μεστ'*, Thess. *μέσποδι*, Hom. *μέσφα*, all related, but of obscure formation, 4) *μέχρι*, *ἄχρι*, with and without *οὐ*, 5) *εἰς ὄ*, *ἐς ὄ*, 6) Boeot. *ἐν τάν* (cf. 136.1).

Prepositional and Other Adverbs

133. 1. *-θεν*, *-θε*, *-θα*. In adverbs like *πρόσθεν*, Lesbian has usually *-θε* (nearly always in inscriptions; in the lyric also *-θεν* and *-θα*), while the West Greek dialects show *-θα* (which is also Attic in *ἐνθα* etc.), but also *-θε*, *-θεν*. Lesb. *πρόσθε*, *ἐνερθε*, Dor. (gram.) *πρόσθα* etc., Heracl. *ἔμπροσθα*, *ἄνωθα*, Cret. *πρόθθα* (85.3), Delph. *πρόστα* (85.1), but also Meg. *πρόσθε*, Argol. *ἔμπροσθε*, Cret. *ἔνδοθεν*. Cf. also Arc. *προσθαγενής*.

2. *-δε* (*-ζε*), *-δα*. Arc. *-δα* is seen in *θύρδα* (Hesych.) = *θύραζε*, and probably *ἀνῶδ'* (no. 16.17) is *ἄνωδα*. Cf. *ἄνωθεν*, *ἄνωθα*.

3. For Delph., Locr. *ἐχθός* = *ἐκτός*, see 66. Hence, after the analogy of other adverbs in *-ω* (132.7 a) and *-οι* (132.3), Delph., Epid. *ἐχθω*, Epid. *ἐχθοι*.

4. From *ἔνδον* are formed — besides Att.-Ion. *ἔνδοθεν* (also Cretan), *ἔνδοθι*, Ion. *ἐνδόσε* (Ceos) — Cret., Delph., Meg., Syrac. *ἐνδός* (after *ἐντός*), Delph. *ἔνδω*, Lesb., Epid., Syrac. *ἔνδοι*, Delph. *ἔνδυσ*.

5. Beside *ἔξω* (132.7 a) are formed, after the analogy of other adverbs, Lac. *ἔξει*, Cret., Syrac. *ἔξοι*, Dor., Delph. *ἔξος* (after *ἐκτός* etc., cf. *ἐνδός*).

6. *-ις*, *-ιν*, *-ι*. Forms with adverbial *-ς* or *-ν* sometimes interchange with each other and with forms without either *-ς* or *-ν*, as the numeral adverbs in *-κισ*, *-κιν*, *-κι*. Thus in most dialects *-κισ*, sometimes *-κι*, but *-κιν* in Lac. *τετράκιν*, *ἐπτάκιν*, *ὀκτάκιν*, Cret. *ὀθθάκιν* = *ὀσάκισ*. Likewise *-ιν* in other adverbs of time (cf. Att. *πάλιν*), as Cret. *αὐτιν*, Rhag. *αὐθιν* (Hdn.) = *αὐτις*, *αὐθις*, *αὐθι*, Cret. *αὐταμέριν* = *αὐθημερόν*, El. *ὑσταριν* = *ὑστερον*. Here also Thess. *ἄιν* beside Lesb. *ἄι* (also *ἄιν* Hdn.), Ion. *αἰί* (also *ἀίδασμος*, under perpetual lease) = usual *αἰές*, *αἰεί*, *αἰέν* (all from **αἰεῖ*, **αἰεῖν*, **αἰεῖς*, etc., cf. Cypr., Phoc. *αἰεῖ*), while a corresponding form in *-ις* is to be seen in Cypr. *ὑφαίς*, forever, a combination like Att.

εἰς ἀεί, containing *ῥ* = *ἐπί* and *ἀίς* from **αιφίς* (omission of *φ* peculiar, but cf. *παῖς*, 53).

Cf. also Epid. *ἄνευ*, El. *ἄνευς* = *ἄνευ* (Meg. and late lit. *ἄνυς* is formed after *χωρίς*), Dor. *ἐμπᾶν* (Pindar) beside *ἐμπᾶς* = *ἐμπης*, Coan, Rhod., Ther. *ἐξᾶν* = *ἐξῆς*.

134. 1. The conditional conjunction. *εἰ* in Attic-Ionic and Arcadian; *αι* in Lesbian, Thessalian, Boeotian (*ῆ*), and all the West Greek dialects; *ε̂* (*ῆ*) in Cyprian.

a. *ῆ* in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional *ῆ* beside *αι*, as was once supposed, but rather a temporal *ῆ*, for which see 132.6.

2. *ἄν, κε, κα*. *ἄν* is only Attic-Ionic and Arcadian. In all other dialects the unrelated *κε, κα* is used, — *κε* in Lesbian (also *κεν*), Thessalian, and Cyprian, *κα* in the West Greek dialects and Boeotian.

a. Arcadian once had *κε*, like Cyprian, and a relic of this is to be seen in the *κ* which appears, where there would otherwise be hiatus, between *εἰ* and a following *ἄν*, which had regularly replaced *κε* as a significant element (probably through prehistoric Ionic influence, cf. p. 7). Thus regularly *εἰ κ' ἄν*, or better *εἰκ ἄν*, since *εἰκ* has become a mere by-form of *εἰ* (like *οὐκ* beside *οὐ*), but *εἰ δ' ἄν*. Once, without *ἄν*, *εἰκ ἐπὶ δῶμα πύρ ἐποίησεν*, where some assume a significant *κ'* in place of usual *ἄν*, but best classed with the subjunctive clauses without *ἄν* (174).

b. In Attic-Ionic, *εἰ* combines with *ἄν*, — in Attic to *εἰάν* or *ἄν*, in Ionic to *ῆν*.

c. The substitution of *εἰ* for *αι* belongs to the earliest stage of Attic (*κοινή*) influence in the West Greek dialects, but that of *ἄν* for *κα* only to the latest, being rarely found except where the dialect is almost wholly *κοινή*. Hence the hybrid combination *εἰ κα* is the rule in the later inscriptions of most West Greek dialects.

3. *καί*. Arc.-Cypr. *κάς* (also *κά*, for which see 97.2), the relation of which (as of the rare Cypr. *κατ'*) to *καί* is obscure. In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere *καί*. See 275.

4. *δέ*. Thessalian uses *μά*, related to *μέν*, for *δέ*, e.g. *τὸ μὰ ψάφισμα, τὰμ μὲμ ἴαν . . . τὰμ μὰ ἄλλαν* (no. 28.22; *τὰν δὲ ἄλλαν* l. 45 is due to *κοινή* influence).

5. *νν*, identical with *-νν* in Arc.-Cypr. *ὄνν* = *ὄδε* (123), and with Hom. *ννν*, *νν*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cypr. *δυσάνοι νν*, *δόκοι νν*, Boeot. *ἄκουρύ νν ἐνθω*.

6. *ιδέ*, in form = Hom. *ιδέ*, occurs in Cyprian introducing the conclusion of a condition (*ιδέ πατ then indeed, ιδέ then* no.19.12,25), or a new sentence (*ιδέ and* no.19.26).

PREPOSITIONS

Peculiarities in Form

135. 1. For apocope of the final vowel, see 95.

2. For assimilation of final consonants, see 96, 97, 99. — *ἐς* = *ἐκ*, 100.

3. For *ὄν* = *ἀνά*, see 6. — *ἰν* = *ἐν*, 10. — *ἀπύ* = *ἀπό*, 22. — *κατύ* = *κατά*, 22. — *ὑπά* = *ὑπό*, formed after the analogy of *κατά* etc., in Elean (*ὑπαδυγίσις*) and Lesbian (gram.).

4. *ἐν*, *εἰς*. The inherited use of *ἐν* with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (El., Locr., Phoc.; but once *ἐς* in an early Delphian inscription, no. 50) together with Boeotian and Thessalian, and in Arcado-Cyprian (*ἰν*). Elsewhere this was replaced by an extended form *ἐν-ς*, whence *εἰς*, *ἐς*. See 78.

Similarly *ἐντε* = *ἔστε* in Locrian, Delphian (*ἕντε*, 58 c), and the Northwest Greek *κοινή*. But Boeotian, in spite of *ἐν*, has *ἔττε* = *ἔστε*.

5. *μετά*, *πεδά*. *πεδά*, unrelated to *μετά* in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (*πέ*, 95), Argolic, Cretan, and Theran. (Most of these dialects show also *μετά*, but at a time when *κοινή* influence is probable.) So also in compounds, as Cret. *πεδέχειν*, Arg. *πεδάγαγον*, *πεδάφοικοι* = *μέτοικοι*, *πεδιόν* = *μετεών*, and proper names, as Boeot. *Πεδάκων*, Argol. *Πεδάκριτος*. The name of the month *Πεδαγείτνος* or (by fusion of *Πεδα-* and *Μετα-*) *Πεταγείτνος* (or *-ιος*) = Att. *Μεταγαιτιών* occurs in Rhodes, Cos,

Calymna, Megara, Sicily, and Magna Graecia, where *πεδά* alone is not attested.

6. *πρός*. There are two independent series of forms, one with and one without the *ρ*, each with variation between final *-ς* and *-τι*. 1) Hom. *προτί* (cf. Skt. *prati*), Cret. *πορτί* (70.1), Att.-Ion., Lesb. *πρός*. Cf. also Pamph. *περτ'*, Lesb. (gram.) *πρές*. 2) *ποτί* (cf. Avest. *pa'ti*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. *πός*.

a. Although the relation of *πρός*, *πός* to *προτί*, *ποτί* can hardly be the same in origin as that of *δίδωσι* to *δίδωτι* (*προσί*, *ποσί* are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. *πρός*), and indeed is far from clear, yet, barring the appearance of *προτί*, *ποτί* beside *πρός* in Homer, the distribution of the *τ* and *σ* forms is the same. See 61. But note that *πρός* is universal in *πρόσθα* etc. (133.1).

b. Another form, *ποί*, is most frequent in Argolic, where it occurs regularly before dentals, e. g. *ποι τὸν θεόν, ποιθέμεν, ποιτάσσειν* (but *ποτιβλέψας, ποτ' αὐτόν*). There are also several examples in Delphian, all before dentals except *ποικεφάλαιον*, and one each in Locrian, Corinthian, Cretan, and Boeotian (*Ποίδικος*, very likely an alien).

Just how this *ποί* arose is uncertain. Of the various suggestions offered, the most plausible is perhaps, since with but few exceptions *ποί* occurs only before dentals, that *ποτί* became *ποί* through loss of *τ* by dissimilation.

7. *σύν*, *ξύμ* *ξύμ*, as in Homer, in early Attic, elsewhere *σύν*. But Ion. *ξῦνός* from **ξυν-μός*. Cypr. *ὑγγεμος · συλλαβή* (Hesych.).

8. Cypr. *ὕ* = *ἐπὶ*, e. g. *ὕ τύχα = ἐπὶ τύχη, ὑχέρων = ἐπιχείρους*. Probably cognate with Skt. *ud*, Engl. *out* (cf. *ὑσ-τερος* = Skt. *ut-taras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

Peculiarities in Meaning and Construction

136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. 1) *ἀπύ*. Arc. *ἀπὸ ταῖ* (sc. *ἀμέραι*), Cypr. *ἀπὸ τὰ ζῆι*. — 2) *ἐξ*. Arc. *ἐς τοῖ ἔργοι*, Cypr. *ἐξ τὰι ζῆι*. — 3) *περί*. Arc. *περὶ τοι-νί*, Cypr. *περὶ παιδί*. — 4) *ὑπέρ*. Arc. *ὑπέρ ταῖ τῆς πόλιος ἐλευθερίαι*. — 5) *ὑπὸ*. Arc. *πάντων τῶν γεγονότων εὐγνωμόνων ὑπὸ*

ταῖ πόλι. — 6) παρά. Arc. παρά ταῖ ἰδίαι πόλι, *from their own city*.

— 7) πεδά. πὲ τοῖς φοικιάται[s]. — 8) ἐπί. ἐπὶ ἱε[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamphylian; πρό with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. ἀμέραι. Cf. Thess. ἵππρὸ τὰς, sc. ἀμέρας, *just previously*, no. 28.43, and Boeot. ἐν τάν, sc. ἀμέραν, *until*, no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό, etc. with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (iv).

2. παρά *at, with*, with accusative instead of dative. This is found in the Northwest Greek dialects, including Thessalian and Boeotian, and in Megarian and Laconian, e.g. Thess. τοῖ παρ' ἀμμέ πολιτεύματος (no. 28; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἁ σούγγραφος παρ Φιφιάδαν, Delph. παρμεινάτω δὲ Νικῶ παρὰ Μνάσιζενον, El. πεπολιτευκῶρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

3. πρὸς, *by, in the sight of*, with accusative instead of genitive, in Elean. ὁμόσαντες πρὸ(τ) τὸν θεὸν τὸν Ὀλύμπιον, — ὅτι δοκέει κα(λ)λιτέρως ἔχῃν πρὸ(τ) τὸν θεόν, — φέρρῃν αὐτὸν πρὸ(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus*. In a later Elean inscription the same idea is expressed by φευγέτω πρὸ(τ) τῷ Διὸρ τῷ λυμπίῳ αἵματορ, where both the genitive construction and the use of φεύγω instead of the genuine Elean φέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρὸς, *in relation to*, with accusative.

4. El. ἀνευ = ἀνευ, with acc. instead of gen., as ἀνευ βολάν.

5. κατά, *according to*, with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἃ, — κα(τ) τῶνδε = κατὰ τὰδε, — κα(τ) τὰς συνβολὰς.

6. ἐπί with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g. ἐπὶ Φηκαδάμοε ἐμί, ἐπὶ Ὀκίβαε. In most dialects the name of the deceased appears in the nominative.

7. ἀμφί. In most dialects ἀμφί is obsolete. In the phrase οἱ ἀμφί τινα, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning *about, concerning* (as in Homer), with dative or accusative, e.g. αἱ δέ κ' ἀντὶ δόλοιο μολίοντι, *if they contend about a slave*, — ἀντὶ τὰν δαῖσιν, *about the divison*.

8. ἀντί. Besides the usual meanings *instead of, in return for*, which are found everywhere, the following uses are worthy of note. 1) The original local meaning, *before, in front of*, occurs in an Attic and in a Delphian inscription. So frequently Cret. ἀντὶ μαϊτύρων, *in the presence of witnesses*. 2) From the use of ἀντί, *in return for*, with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. τρεῖς ὀβολὸς ὀφλὲν ἀντὶ ρεκάσταν, *one shall pay a fine of three obols for each (wagon)*. So Delph. ἀντὶ φέτειος (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. ἀντὶ μῆνα· κατὰ μῆνα), though generally taken as *in course of the year, in the same year* (cf. Hesych. ἀντετοῦς· τοῦ αὐτοῦ ἔτους. Δάκωνες) and explained otherwise. Coan ἀντὶ νυκτός (no. 101.48), *during the night*, though without distributive force is perhaps of the same origin. Cf. Hesych. ἀνθ' ἡμέρας· δι' ὅλης τῆς ἡμέρας.

9. ἐξ. An extension of the regular use of ἐξ (or ἀπό) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. στεφάνωι ἀπὸ χιλίων δραχμῶν, *with a crown worth 1000 drachmas*, — Ion. στεφανῶσαι Μαύσσωλον μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν, *crown Mausolus with a crown worth fifty darics, Artemisia with one worth thirty*, — Att. κριθῶν . . . πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον, *barley purchased at three drachmas a medimnus*, and even more freely Ther. πυρῶν ἐγ

μεδίμνον καὶ κριθῶν ἐγ δύο μεδίμνων, a *medimnus* of wheat and two of barley.

10. Noteworthy combinations are Thess. ὑππρό, *just before*, and Arc. ἐπέσ from ἐπί and ἐς = ἐξ (cf. ὑπέκ, διέκ, παρέκ), meaning *for and on occasion of*, hence emphatic *just for, in particular for*.

VERBS

Augment and Reduplication

137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (εἶχον or ἦχον, cf. 25), or in the treatment of consonant groups, as Att. εἶληφα, Phoc. εἰλάφει, from *σέσλαφα (76 b), but Ion., Epid. λελάβηκα after λέλοιπα etc. with original initial λ, Arg. φεφρῆμένα, but Att.-Ion. εἶρηκα after forms like εἶληφα (55 a), Cret., El. ἔγραμμαι = γέγραμμαι, like Ion. ἔκτημαι = Att. κέκτημαι, ἔγνωκα in all dialects. Note also Cret. ἦγραμμαι, with which compare ἦθελον, ἦβουλόμην.

Active Personal Endings

138. 1. Second singular. The original primary ending *-si* (Skt. *-si*) is preserved in Hom., Syrac. ἐσσί, also in Epid. συντίθησι, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic σ being due to the analogy of ἐσσί. But in the East Greek dialects, where 3 sg. τίθητι became τίθησι (61.1), τίθησ etc., with secondary ending, were employed.

Thematic φέρεις etc. in nearly all dialects, but there is some evidence of φέρες, probably due to the secondary ἔφερες, in Cyprian (glosses of Hesych.) and Doric (Theocr. and gram.).

Also *-σθα*, starting from οἶσθα, ἦσθα, with the original perfect ending *-θα*, is widely used in literary Lesbian and Doric, as in Homer (τίθησθα, βάλοισθα, etc.).

2. Third singular. The original primary ending *-ti* (Skt. *-ti*) is preserved in West Greek τίθητι, δίδωτι, etc., whence East Greek τίθησι, δίδωσι. See 61.1. Thematic φέρει etc. in all dialects.

3. First plural. West Greek *-μες* (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending, — East Greek *-μεν*, originally the secondary ending. See 223 *a*.

4. Third plural, primary. West Greek *-ντι* (Skt. *-nti*), East Greek *-(ν)σι*. Thus, in thematic verbs, West Greek *φέρουντι*, Boeot., Thess. *φέρουθι* (139.2), Arc. *φέρουσι*, Lesb. (and Chian) *φέροισι*, Att.-Ion. *φέρουσι*. See 61.1, 77.3.

So also in *μi*-verbs, West Greek *έντι*, *φαντί*, *τίθεντι*, *δίδουντι*, whence Att.-Ion. *είσι*, *φᾶσι*, Ion. (with the accent of contract forms, see 160) *τιθεῖσι*, *διδούσι*. But Att. *τιθέᾶσι*, *διδόᾶσι*, etc. represent a later formation, with *-αντι* (*-ᾶσι*) added to the final vowel of the stem, as also in Boeot. perf. *δεδοάνθι*. Cf. Boeot. *ἔθειαν* etc., below, 5.

In the perfect the earliest type is that in *-ᾶτι* (*-ῆτι*, Skt. *-ati* in redupl. pres. *dadhati*), whence also *-ᾶσι*. Thus Phoc. *ίερητεύκατι*, Delph. *καθεστάκατι*, Hom. *πεφύκασι*, Arc. [*ρο*] *φλέασι*. But in most dialects this is replaced by *-αντι*, as Cret. *ἑστάλκαντι*, Att.-Ion. *-ᾶσι*. Late inscriptions of various dialects have also the secondary *-αν*, as Cret. *ἑσταλκαν*.

5. Third plural, secondary. *-ν* (from *-nti*) in *ἔφερον* etc. So also in the *μi*-forms, as *ἔθεν*, *ἔδον*, which are retained in most dialects, as in Homer. Likewise pass. *ἐλύθεν*, *ἐλέγεν* (from *-ηντ*, with regular shortening), but also sometimes *-ην* (with *η* from the other persons), as Hom. *μιάνην*, Cret., Epir. *διελέγην*, Corcyr. *ἑστεφανώθην*, Delph. *ἀπελύθην*.

But Attic-Ionic has *ἔθεσαν*, *ἔδοσαν*, *ἐλύθησαν*, etc., with *-σαν* taken over from the *σ*-aorist, as also *ἦσαν*, where most dialects have *ἦν* (163.3,4). Similarly *-ν* is replaced by *-αν* (also mainly after aorist forms like *ἔλυσαν* or *ἦνικαν*) in Boeot. *ἀνέθειαν*, *ἀνέθειαν*, *ἀνέθειαν* (9.2), *παρείαν* (*παρήσαν*), Cypr. *κατέθειαν* (from *κατέθειαν*, cf. 9.3); and in Thessalian by *-εν* (an inherited ending seen in Hom. *ἦεν*, or perhaps from *-αν*, cf. 7, 27), as *ἐδούκαεμ* (*ἔδωκαν*), *ὄνεθεικαεν* (beside *ὄνεθεικαν*), and, with diphthongal *αι* from *αε*, *ἀνεθεικαεν*, *ἐτάξαιεν* (cf. *ἐδώκαιεν*, probably due to Thessalian influence, in a Delphian inscription), also once *εγεν* in a thematic form, *ἐνεφανίσσοεν* = *ἐνεφάνιζον*,

a. In the *κοινή* the ending *-σαν* spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g. Boeot. *ἐλάβοσαν*, Delph. *ἔχουσαν*.

6. Third dual, secondary. Att.-Ion. *-την*, elsewhere *-τᾶν*, e.g. Boeot. *ἀνεθέταν*, Epid. *ἀνεθηκάταν*. Similarly 1 sg. mid. Att.-Ion. *-μην*, elsewhere *-μᾶν*.

Middle Personal Endings

139. 1. Third singular. Primary *-ται*, Boeot. *-τη* (26), Thess. *-τει* (27). Arcadian has *-τοι* (perhaps also Cyprian, but not quotable), due to the influence of the secondary *-το* (before its change to *-τυ*), e.g. *γένητοι*, *δέατοι*, *βόλῆτοι*. Cf. also 2 sg. *κείοι* = *κείσαι*, and 3 pl. *-ντοι* is to be assumed, though not quotable.

Secondary *-το*, Cypr. *-τυ* (22).

2. Third plural. Usually *-νται*, *-ντο*. But also *-αται*, *-ατο*, mostly in the perfect and pluperfect after a consonant (e.g. *γεγράφαται*), but also after a vowel in Boeotian (*-αθη*, see below); and so regularly in Ionic in the perfect (e.g. Hom. *βεβλήαται*, later *εἰρέαται*, contracted *εἰρήται*), pluperfect, and optative, and even in unthematic presents and imperfects, e.g. *τιθέαται* and also *δυνέαται*, *κιρνέαται*, to *δύνημι*, *κίρνημι* (with suffix *νᾶ*, weak *να*), after the analogy of *τιθέαται* to *τίθημι*.

Boeotian and Thessalian have *θ* in these endings, doubtless owing to the influence of *-μεθα*, *-σθε*, and from these the *θ* was extended to the third plural active endings. Thus:

Middle. Boeot. *ἀδικίωνη* (*-νται*), *ἔστροτεύαθη*, *μεμισθῶαθη* (*-αται*), *ἐποίησανθο*, *ἀπεγράψανθο*, etc. Thess. *ἐγένονθο*, *εἶλονθο*, and *ἐφάνγρενθειν* = *ἐφαιρούνται*, *βέλλουνθειν* = *βούλωνται*, with *ει* from *αι* (27) and an added *ν* (perhaps the active secondary ending; cf. the double pluralization in the inv. *-ντων*).

Active. Indicative and subjunctive. Boeot. *ἰωνθι*, *δώωνθι*, *ἀποδεδάωνθι*, etc. Thess. *κατοικεῖουνθι* (pres. subj., 159).—Imperative. Boeot. *ἔνθω*, *ἀγγραψάνθω*, etc. So also from the Phocian Stiris, near the Boeotian frontier, *θέλωνθι*, *ἰστάνθω*, *ἰστάνθων*.

Imperative Active and Middle

140. In the third plural the dialects exhibit the following types. Observe the divergence between the active, where 3 *a* and 4 *a* are the usual types, and the middle, where the corresponding 3 *b* and 4 *b* are rare, the usual type being 2 *b*.

1. The same form as the third singular. Rare, and only in the middle. Corcyr. *κρινέσθω*, *ἐπιδανειζέσθω*, Calymn. *ἐπισαμαινέσθω*, Coan *αἰρείσθω*, Thas. *θέσθω*.

2. *a*. *-των*, formed from the third singular by the addition of the secondary ending *-ν*. *ἔστων*, as in Homer, in Ionic only. A corresponding thematic *φερέτων* is unknown.

b. *-σθων*. *φερέσθων* etc., the usual form in most dialects. Lesb. *ἐπιμέλεσθων* (cf. *-ντων*, 5).

3. *a*. *-ντω*, formed after the analogy of 3 pl. indic. *-ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (*-νθω*, 139.2), and the Doric dialects except Cretan.

NOTE. Later Doric inscriptions often show the Att. *-ντων* beside *-ντω*. Conversely the later Delphian inscriptions often have the general Doric *-ντω* beside *-ντων*, which is the form of the earliest Delphian.

b. *-(ν)σθω*. Epid. *φερόσθῶ*, Lac. *ἀνελόσθῶ*, and so probably here (rather than under 1) Heracl. *ἐπελάσθω* (cf. Coan *ἐπελάντω*). For *-οσθω* from *-ονσθω*, see 77.2. But Corcyr. *ἐκλογιζούσθω* comes from *-ουσθω* of later origin and with later treatment of *νσ* (77.3, 78), and it is possible to read *φερόσθῶ* etc., likewise early Att. *-ῶσθων* (4 *b*).

4. *a*. *-ντων*, with double pluralization, a combination of types 2 and 3. *φερόντων*, *τιθέντων*, etc., as in Homer, in Attic-Ionic, Delphian, Elean, Cretan.

b. *-(ν)σθων*. Early Att. *ἐπιμελόσθων* etc., El. *τιμῶστων*.

5. *-ντων*, *-σθων*, probably from *-ντων* (4 *a*), *-σθων* (2 *b*) with *-ον* after the analogy of 3 pl. *ἔφερον* etc. This is the regular type in Lesbian, e.g. *φέρουτον*, *κάλεντον*, *ἐπιμέλεσθων*, and Pamphylian (e.g. *ῶδν* = *ῶντων*), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. *-τωσαν, -σθωσαν*, with *-ν* replaced by *-σαν* (cf. 138.5). Att. *ἔστωσαν, φερέτωσαν* (more rarely *φερόντωσαν*), *ἐπιμελέσθωσαν*, etc., after about 300 B.C., hence in later inscriptions of various dialects.

Future and Aorist

141. "Doric future" in *-σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἔσσειται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω, κλεψέω*, Cret. *σπευσίω* (*ι* from *ε, η*), *πραξιόμεν, βοαθησίοντι, τεισήται, πραξήται*, Epid. *βλαψείσθαι*, Coan, Cnid. *ποιησεῖται*, Rhod. *ἀποδωσέοντι*, Ther. *θησέοντι, πραξέοντι* (with Att. *ου*, as often in the Doric *κοινή*, see 278).

Heracleean has *ἔσσήται, ἐργαξήται*, etc. (the active forms are ambiguous, but probably to be accented *ποιησεῖ* etc.), but in the third plural *ἀπάξοντι, ἔσσονται*, apparently of the ordinary type, since from the *-σεω* type we should expect *-σίοντι* (cf. *ἀνανγελλόντι*). In all other Doric dialects, however, forms of the ordinary type are late, and clearly due to *κοινή* influence.

142. *ξ* in the future and aorist of verbs in *-ζω*. The extension of *ξ*, which is regular in the case of guttural stems, to other verbs in *-ζω*, which regularly have *σσ, σ* (*δικάσω, ἐδίκασα*), is seen in some isolated examples even in Homer (*πολεμίζομεν*, as, conversely, *ἦρπασε* beside *ἦρπαξε*) and Hesiod (*φημίξωσι*). But as a general phenomenon it is characteristic of the West Greek dialects, where it is almost universal except in Argolic, together with Boeotian (in part), Thessalian, and Arcadian. Thus, from the countless examples, Cret. *δικάσει*, Rhod. *διωρίζαντο*, Coan *ἐργάσασθαι*, Ther. *δείπνιξεν*, Meg. *ἐτερμόνιξαν*, Corcyr. *ἀπολογίξασθαι*, Heracl. *ἐτέρμαξαν* (*ξ* in forms of 12 verbs, but also *κατεσώισαμες*, probably influenced by *ἔσωσα* from *σώω*), El. *ποταρμόξαιτο*, (Locr. *ψάφιξις*, see below, *a*), Delph. *ἀγωνίξαιτο*, Thess. *ψάφιξασθαι*, Arc. *παρετάξωνσι*.

But in Argolic the ξ formation is avoided when a guttural preceded, e.g. Arg. *ἐδίκασσαν, ἐργάσαντο*, Epid. *ἐργάσασθαι, ἀνοσχίσσαι*, beside *ἀγωνίζασθαι, προσεφάνιξε*.

Boeotian has, from different localities, both ξ and $\tau\tau$ (= Att. σ , 82), e.g. *ἐκομιξάμεθα, ἐπεσκεύαξε, ἐμέριξε, ἰαρειάξασα*, and *κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη*.

a. A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. *ποικλαίγω = προσκλείω*, Argol., Mess. *κλαίξ* (as in Theocr.), *κλαικτός*, Lac. *κῆλῆξ = κέλῆς*, lit. Dor. *ῥρνίξ*, gen. *ῥρνιχος = ῥρνεις, ῥρνιθος*, Cret. *ψάφιγμα* (also *ψάφιμμα*) = *ψήφισμα*, Lesb. *ψάφιγγι = ψήφιδι*, and especially the frequent abstracts in *-ξίς = -σίς*, as Aetol. *ψάφιξις*, Locr. *ψάφιξις* (89.1), Corcyr. *χείριξις*, Cret. *χορημάτιξις*.

143. $\sigma\sigma$ in the future and aorist of verb-stems ending in a short vowel. The Homeric extension of $\sigma\sigma$ from *ἐτέλεσ-σα* to *ἐκάλε-σσα* is an Aeolic characteristic. Lesb. [*καλε*] *σσάτωσαν, ὀμόσσαντες*, Boeot. *σουνκαλέσσαντες*. Other dialects may have $\sigma\sigma$ from stems ending in σ or a dental, as *ἐτέλεσσα* or *ἐδίκασσα* (Boeot. $\tau\tau$), *ἔδασσάμην* (Cret. $\tau\tau$), later with one σ (82, 83), but always *ἐκάλεσα, ὄμοσα*.

144. Aorist in *-α*. *εἶπα* and *ἤνεγκα, ἤνεικα*, or *ἤνικα* in various dialects. Arc. part. *ἀπυδόας = ἀποδοός*, Lesb. *ἔχεα*, elsewhere *ἔχεα* (e.g. Ion. *συγγχείαι*, no. 2). In late times this type is extended to many other verbs, e.g. *ἦλθα, γενάμενος*.

a. *ἤνεικα* or *ἤνικα*, not *ἤνεγκα*, is the form of most dialects except Attic, e.g. Ion. *ἤνεικα* (Hom., Hdt.), *ἐνεικάντων* (Chios), also *ἐξενιχθήι* (Ceos); Lesb., Delph., Argol., Calymn. *ἤνικα*, Boeot. *ἐνενιχθείι* (ι probably original, not = ϵ) and 3 pl. *εἰνέξαν*, the latter showing a fusion of *ἤνικαν* with the usual aorist forms in *-αν*.

145. Future passive with active endings. Rhod. *ἐπιμεληθη-σεύντι, ἀποσταλησεῖ*, Ther. *συναχθησοῦντι*, Cret. *ἀναγραφησ[εῖ]*, and *φανησεῖν, δειχθησοῦντι* in Archimedes. Although the inscriptions are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic.

Perfect

146. 1. *κ*-perfect. This is usual for vowel stems in all dialects. But there are some few forms without *κ*, outside the indicative singular, like Hom. *βεβᾶσι* beside *βέβηκας*, *κεκμηῶς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδῶσθαι*, *καταβεβᾶων*, *δεδώσῃ* = *δεδωκυῖαι*, *φεφυκονομειόντων* = *ῥκονομηκότων*, *πεπιτευόντεσσι*, *πεποιόντεσσι*, Arc. [φο]φλέασι, [φο]φλέοι (but part. *φοφλέκοσι*).

The gradual extension of the *κ*-type to other than original vowel stems is by no means confined to Attic (cf. e.g. Arc. *ἐφθορκῶς*, Att. *ἔφθαρκα* but also *ἔφθορα*), and some verbs which usually have the strong perfect show dialectic forms with a vowel stem and *κ*. So *ἀνδάνω*, *λαμβάνω*, with usual *ἔαδα*, *εἶλῃφα* (*εἶλᾶφα*), but Locr. *φεφαδῆκότα*, Ion., Epid. *λελάβηκα* (also in Archim.), formed from the vowel stem which is present in many verbs in *-ανω* (cf. *τετύχηκα*, *μεμάθηκα*, etc.). Usual *ἐλήλυθα*, but *ἦλθηκα* in Boeot. *διεσσειλθεικε* (part. *ἀπειλθειόντες* without *κ*, see above).

2. Aspirated perfect. Examples occur in various dialects. Even in the case of the *κ*-perfect, where it is unknown in Attic-Ionic, the aspirate is seen in Arg. *δέδωχ[ε]*. Cf. *ἐκεκρατερίχημες* in Sophron.

3. In Heraclian occur 3 pl. indic. *γεγράψαται*, with *σ* probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ἴσασι* after the analogy of 3 pl. pluperf. *ἴσαν* from **ἴδ-σαν*, whence also Dor. *ἴσαμι*), and 3 pl. subj. *μεμισθῶσονται* (to an indic. **μεμισθῶσαται*? Or formed to the fut. perf. *μεμισθῶσομαι*?).

4. Dialectic variations in the grade of the root (49) are not infrequent, e.g. Cret. *ἀμπεληλεύθεν* = Att. *ἀμφεληλυθέναι* (Hom. *εἶλῃλουθα*), Heracl. *ἐρρηγεία* = Att. *ἐρρωγνῖα*, Dor. etc. *ἔωκα* = Att. *εἶκα* from *ἴημι* (cf. *ἔρρωγα* from *ῥήγνυμι*), also, in the middle, Heracl. *ἀνθεῶσθαι*, Arc. *ἀφεῶσθω* (so *ἀνέωνται* Hdt., *ἀφέωνται* N.T.).

5. For the reduplication, see 137; for the third plural ending, see 138.4.

147. Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:

1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g. Theocr. *δεδοίκω, πεπόνθεις, πεφύκει*, Epich. *γεγάθει*, Archim. *τετμάκει*, and occur in some inscriptions of Cnidus and Carpathus, e.g. *τετιμάκει, γεγόνει, έστάκει*, and occasionally elsewhere, as Phoc. *ειλάφει*.

2. Infinitive. Forms in *-ειν (-εν, -ην)* instead of *-εναι (-εμεν etc.)* are found in Lesbian and in some West Greek dialects, e.g. Lesb. *τεθνάκην, τεθεωρήκην*, Delph. *άποτετείκεν*, Cret. *άμπεληλεύθεν*, Calymn., Nisyr. *δεδώκεν*, Rhod. *γεγόνειν*, Epid. *λελαβήκειν*. So Pindar *κεχλάδειν*, Theocr. *δεδύκειν*.

Cf. also Heracl. *πεφυτευκήμεν* etc. from *-εμεν* instead of simply *-εμεν*.

3. Participle. The thematic inflection is regular in the Aeolic dialects, e.g. Lesb. *κατεληλύθοντος, κατεστακόντων*, Thess. *πεφευράκοντες, έπεστάκοντα*, Boeot. *φεφυκονομειόντων, δεδώωση* (146.1). Cf. Hom. *κεκλήγοντες*.

a. There are some feminine forms in *-ουσα* in later Delphian (e.g. *δεδώκούσας*), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Hom. *έσταώσα, Att. έστώσα*.

148. The participle in its regular (unthematic) form usually has the feminine in *-υία*. But forms in *-εία* are found in late Attic and elsewhere, e.g. Heracl. *έρρηγεία, Ther. έστακεία*.

Subjunctive

149. The subjunctive of thematic forms. The mood-sign is everywhere η/ω , as in Attic. But the third singular sometimes ends in *-η*, not *-ηι*. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. *λέγῃ, ἔχη*, Cypr. *λύσῃ, ἔξορύξῃ* (also 2 sg. *φείσῃς*). Lesbian has earlier *-ηι*, but from the last quarter of the fourth century on nearly always *-η*, e.g. *ἔξέλθῃ* etc. in no. 21 (first half fourth century), but *ἔμμένῃ* etc. in no. 22 (324 B.C.). Cf. also El. *ἐκπέμπᾱ* ($\bar{a} = \eta$, 15), Epid. *πέτῃ*, Coan *λάθῃ*.

a. It is the prevailing view that these forms are not equivalent to the Attic, but represent the more original formation, in which the endings were added directly to the η (*ἔχη-s, ἔχη-(τ)*), without the ι , which is due to

the analogy of the indicative forms in *-eis, -ei*. But this is far from certain, as it is quite possible to view the *-η* as coming from *-ηι*. Even in the case of the Arc.-Cyp. forms there is nothing decisive against this, and it is distinctly more probable that the later Lesbian *-η* comes from the earlier *-ηι* (in spite of the fact that in no. 22 the *ι* is still written in the datives). See 38.

150. The subjunctive of the *σ*-aorist. As in the case of other unthematic formations (cf. Hom. *ἴμεν* to *ἴμεν*), this was originally a short-vowel subjunctive in ϵ/ω , and only later came to follow the more common long-vowel type in η/ω . Aside from Hom. *βήσομεν* etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. *ποιήσει, κατάξει, ἐκκόψει* (no. 3, Teos), *ἀποκρύψει, ἐπάρει, ἐξομόσει* (likewise, from the *α*-aorist, *κατείπει*) beside *μεθέληι* etc., further *κατακτείνουσιν* (i.e. *-ουσι*, not *-οσι*), Chian *πρήξοισιν* (with Lesb. *οισ* from *ουσ*, 77.3). Lesb. (with extension to the thematic aorist) *τέκοισι*. Cret. *δείκσει, ἀδικήσει* beside *ἀπέλθῃ* etc. (hence the forms of the Law-Code are to be transcribed *-ει* not *-ῆι*), *ἔκσαννήσεται* beside *ἐπιδίδηται, ὁμόσονται* beside *λάχωντι*, etc. Cf. also Coan *ὑποκύψει*, Astyp. *δόξει*.

151. The subjunctive of unthematic vowel stems. There are two distinct types.

1. The endings are added directly to the long vowel of the stem. With very few exceptions, this type is found only in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g. Cret. *δύνᾱμαι, νύνᾱται, νύνᾱντι*, beside indic. *δύνᾱμαι*, Arc. *ἐπισυνίστᾱται* beside indic. *ἴστᾱται, δῆᾱτοι* (cf. Hom. *δέᾱτο*), but also, when the indicative also has *ᾱ*, Cret. *πέπᾱται*, Ther. *πέπρᾱται*. Further, in the active, Mess. *τίθηντι* beside indic. *τίθεντι* (hence also, beside *έντι*, Mess. *ἦνται = ὄσι*, Delph. *ἦται = ῆ*), *γράφηντι* beside indic. *ἔγραφεν*, etc., but also Calymn. *ἐ[γ]ρύται* to indic. Epid. *ἔξερρύᾱ*.

After the relation of *ἴστᾱται* to *ἴστᾱται* there arose also an aor. subj. *σᾱ* beside indic. *σᾶ*, e.g. Cret. *παρθύσᾱται*, Arc. *βωλεύσᾱνται*, likewise in Elean, with loss of *σ* (59.3), *φυγαδεύᾱντι* (no. 60), *ποιήᾱται* (no. 61).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign ϵ/ω , this being generally replaced by the more usual η/ω (cf. 150). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (43). Hom. *θήομεν* (*θειομεν*), *θήης*, *δώομεν*, *δώη*, Boeot. *καθιστάει*, *ἀποδώει*, Delph. *δώη*, *ἀντιπριᾶηται*, Heracl. *φᾶντι* (from **φᾶωντι*), Thess. *δυναᾶται*, but with shortening Ion. *θέωμεν*, Att. *θῶμεν*, Cret. *ἐνθίωμεν* (*ι* from *ε*), etc. Similarly in the aorist passive, Hom. *δαμήης*, *μιγήης*, Boeot. *κουρωθείει*, *ἐπιμελειθείει*, *κατασκευασθείει*, *ἐνενιχθείει*, Arc. *κακριθέε*, but with shortening Ion. *λυθέωμεν*, Att. *λυθῶμεν*, Cret. *πειθθίωντι* (cf. *ἐνθίωμεν*), Heracl. *ἐγφηληθίωντι*, Rhod. *ἐργασθέωντι*, etc.

Optative

152. 1. Thematic. Late Delph. 3 pl. *θέλοιμ, παρέχοιμ*, etc., with *-ειν* replaced by *-ν* after the analogy of *ἔφερον* etc.

2. Unthematic. The extension of *ιη* to the plural, as often in Ionic and late Attic, is seen in late Delph. *ἀποδιδόησαν*, doubtless due to *κοινή* influence.

3. Unthematic type in contract verbs. See 157 b.

4. *σ*-aorist. The so-called Aeolic type in *-ειας, -ειε, -ειαν*, common in Attic-Ionic, is seen in El. *κατιαραύσειε*, later *ἀδεαλτώηαιε* with *α* from the indicative (as in the usual *-αι*). But most dialects have *αι* throughout, as Cret. *νικάσαι*, Locr. *συλάσαι*, Arc. *φθέραι*, etc.

Infinitive

153. The infinitive of thematic forms. Att. *φέρειν*.

1. *-ειν* or *-ην*, according as the dialect has *ει* or *η* from *ε* + *ε* (25). So Att.-Ion., Thess. (Thessaliotis), Locr., Corinth., Rhod. *-ειν*, but Lesb., El., Lac. *-ην*.

2. *-εν*. So in Arcadian (but *-ην* at Lycosura, near Elis), Cyprian (or *-ἔν* ?), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Coan, etc.).

3. Some of these dialects have *-εν* even from verbs in *-εω*, e.g. Cret. *κοσμέν, ένφοικέν* (but also *καλήν, μόλην*; both types at Gortyna), Ther. *διοικέν*, Coan *δειπνέν*, Calymn. *μαρτυρέν*, Arg. *πωλέν*.

154. The infinitive of unthematic forms. Att. *είναι*.

1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *είναι, δοῦναι*, Cyp. *δοφέναι* (probably *-φεναι*, like *-μεναι*), *κυμερέναι*, Arc. *ήναι*.

2. *-μεναι*. So in Lesbian, as in Homer, e.g. *έμμεναι, θέμεναι, δόμεναι*.

3. *-μεν*. *δόμεν* etc. in Thessalian, Boeotian, and nearly all the West Greek dialects.

4. *-μην*. Cret. *ήμην* etc. (but also *ήμεν*; both types at Gortyna).

5. *-μειν*. *δόμειν* etc. (probably formed from *-μεν* after the analogy of *-ειν*) in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum, in Sicily; also at Rhegium no. 100).

155. Interchange of thematic and unthematic types of infinitive.

1. *-μεν* is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. *είπέμεν*, and *είπέμεναι*), e.g. Boeot. *φερέμεν*, Thess. *ίπαρχέμεν*. Cf. also Cret. *προφειπέμεν* in an early inscription of Lyttus.

2. The aorist passive infinitive, which is regularly unthematic (Att. *γραφήναι*, Dor. *γραφήμεν*), follows the thematic type in Lesbian and Arcadian, e.g. Lesb. *έπιμελήθην, όντέθην*, etc., Arc. *θύσθεν* or *θύσθεν* (i.e. *-ην* with *ν* added to the aor. pass. stem, or *-εν* with complete assimilation to *ίπαρχεν* etc.).

3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (157), ends in *-ν*, not *-μεναι*, e.g. *δίδων, κέρνᾶν, δμνῦν, κάλην, στεφάνων, κατείρων (καθιερούν)*. Once also aor. infin. *πρόστων* (but usually *-μεναι*, as *θέμεναι, δόμεναι*).

4. For the thematic forms of the perfect infinitive in various dialects see 147.2.

5. For Euboean *τιθείν* etc., and even *είν* beside *είναι*, see 160.

156. The infinitives in *-σαι* and *-σθαι*. Thessalian (Larissa) has *ὀνγράψειν, δεδόσθαι, ἔσσεσθαι, πεπίσσειν, ἐλέσσειν*, etc., with *-αι* from *-αι* (27), and *ν* added after the analogy of other infinitives. Boeot. *-σθη, -στη* with *η* from *αι* (26). For *στ = σθ*, see 85.1.

Unthematic Inflection of Contract Verbs

157. The *μ*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κάλημι* (Sappho), *κάλειντον, κατάγρεντον, εὐεργέντεσσι*, [ὄ]μονόεντες, *στοίχεις* (78), Thess. *ἐφάνγρευθειν = ἐφαιρούνται, εὐεργετής* (78), *στραταγέντος* (but *λυλῶρέντος* in no. 33, and so perhaps always in Thessaliothis), Arc. *ποιέουσιν, ποέντω, ἀδικέντα, κύνσαν, hieroθυτές* (78), *ζαμιόντω, καταφρουήναι*, Cyp. *κυμερέναι. τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μ*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στραταγιόντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικήντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόηται, διασάφηται*, like Att. *δίζηται*, in contrast to Thess. *ἐφάνγρευθειν*), but is otherwise retained throughout, e.g. Lesb. *αἴτται, κάλησθαι, ἐπιμελήσθω, ζαμῶσθω, ποιήμενος, πρραγρημμένω*, Thess. *ἀπελευθερούσθαι, διεσαφειμένα*, Arc. *ἀδικήμενος, ζαμῶσθω* (no. 18.23, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην, βλήτω, βλήμενος, δίζημαι*, etc. rather than that of *τίθημι, τίθεμεν, τιθέμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. [*προστί*]θησ[θον], *δίδωσθαι*, like Hom. *τιθήμεναι, τιθήμενος*.

b. The more limited extension of the *μ*-inflection to the optative of contract verbs, as in Att. *φιλοίην, μισθοίην*, etc., is occasionally found elsewhere. Ion. *ἀνωθεοίη* beside *ποιῶ*, El. *συλαῖε, δημοσιῶία (= -οιη)* beside *δοκέοι, ποιέοι, ἐνπῶ*. Cf. also the infinitives El. *δημοσιῶμεν*, Cret. *ζαμῶμεν*.

Middle Participle in *-ειμενος*

158. The middle participle in *-ειμενος* (or *-ημενος*) from verbs in *-εω*, as if from *-ε-ειμενος* instead of *-ε-ομενος*, is characteristic of the

Northwest Greek dialects and Boeotian, e.g. Locr. *ἐνκαλείμενος*, Delph. *καλείμενος*, *ποιείμενος*, etc., Boeot. *δείμενος*, El. *κα(δ)δαλέμενος*. This is due to the analogy of forms which regularly had *ει* (or *η*) from *ε-ε*, as the infinitive *καλείσθαι*. Cf. Phoc. *ποιεῖνται* = *ποιούνται*, formed after *ποιείσθε*.

a. Lesb. *καλήμενος*, Arc. *ἀδικήμενος*, etc. do not belong here, but among the other *μ*-forms of these dialects. See 157 a.

Type φιλήω, στεφανώω

159. Forms in *-ηω*, *-ωω*, with the long-vowel stem of the other tenses extended to the present, are found in various dialects, e.g. Lesb. *ἀδικήει*, Thess. *κατοικεῖουνθι* (3 pl. subj.), Delph. *στεφανώτω*, *δουλώηι*, Phoc. *κλαρώειν*, Boeot. *δαμωέμεν*, *δαμωόντες* (only in late inscriptions of Orchomenus, and probably due to Aetolian influence). Ther., Rhod., etc. *στεφανῶι*, Calymn. *ἀξιῶι* may be from *-ωει*, and so belong here, but contraction from *-οει* is also possible (cf. 25 a).

Transfer of *μ*-Verbs to the Type of Contract Verbs

160. The transfer of certain forms of *μ*-verbs to the inflection of contract verbs is found in various dialects, as Att. *ἐτίθει*, *ἐδίδου*, Delph. *ἀποκαθιστάοντες*, *διδέουσα*, but is most wide-spread in Ionic. With *τιθεῖ* etc. in Homer and Herodotus, compare *διδοῖ* (Miletus) and the Euboean infinitives *τιθεῖν*, *διδούν*, *καθιστᾶν*, and even *εἶν* beside *εἶναι*.

Some Other Interchanges in the Present System

161. 1. Verbs in *-εω* form their present in *-ειω* in Elean, as *φυγαδείην* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *a* after *ρ*, 12 a) *κατιαραίων* = *καθιερεύων*, beside aor. *κατιαραύσειε*, and *λατραι[όμενον]*, *λατρεῖόμενον* = *λατρενόμενον*. So also *μαστείει* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-εφιω*, the usual *-εω* being due to the influence of the other tenses.

2. Verbs in *-αω* show forms in *-εω* in various dialects, but, with few exceptions, only where the *ε* is followed by an *ο*-vowel, e.g.,

aside from literary examples (as Hom. *μενούμενον*, Alc. *δρέων*, Theocr. *δρέυσα*), Delph. *συλέοι*, *συλέοντες* (but *συλήτω*), *ἐπιτιμέου-τες*, *θωεόντων* (Att. *θῶαν*, Locr. *θῶιέστο*), Aetol. *νικεόντοις*, Rhod. *τιμούντες* and also *τιμῆν* (Agrig.), El. *ἐνέβέοι*, Cret. (with *ι* from *ε*, 9.4) *ἐβίον*, *ἐπαριόμενον*, *μοικίον* (*μοιχάω*). According to some this rests upon an actual phonetic change of *αο* to *εο*, the *αο* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *αε* forms. But we may have to do simply with a transfer to the *-εω* type, which was mainly favored where it offered uncontracted forms (in most dialects *εο* was uncontracted until late, but *εε* contracted; in all forms like Rhod. *τιμούντες* the *ου* is an Attic substitution for *εο*).

a. Conversely Delph. *χρηόμαι* for usual *χρηόμαι* seen in Meg. *χρηείσθω*, El. *χρεῖσθαι*, Boeot. *χρειείσθαι*, Att., Ion., Heracl. *χρήσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρήθθαι*, Lac., Locr. *χρήσται*, Ion. *χρεώμενος*, Rhod. *χρείμενος*, Delph. *χρείμενος* (158).

162. Among other, more individual, cases of variation in the present stem, may be mentioned:

1. *-ιζω* = *-οω*, especially in West Greek. Boeot., Phoc. *δουλιζω* (Delph. *δουλόω* intrans. = Att. *δουλεύω*), Delph., Thess. *ἀπελευθερίζω*, Delph., Rhod., Mess., Cret. *όρκίζω* (but also Ionic and Attic sometimes), Dor. *στεφανίζω* (*έστεφάνιξα* Ar. Eq. 1225).

2. *-αω* = *-οω*. Lesb. *ἀξιάω* (*ἀξιόσει*), Thess., Dor. *κοινάω*, Phoc. *σκανῆν* (also Att. *σκηᾶν*) = *σκηνοῦν*, Heracl. *ἀράω* (*ἀράσοντι*) = *ἀρόω*. Cf. Cret. *ἄρατρον* = *ἄροτρον*.

3. *-οω*. Delph., Arg., Meg., Cret., Ther., Sicil. *σκευόω* = *σκευάζω*, Boeot. *πιθόω* = *πείθω*, Heracl. *πριόω* (subj. *πριῶι* from **πριῶηι*, 159) = *πρίω*.

4. *γέλαμι* = *γελάω*, in Epid. *διεγέλα*, *καταγελάμενος*. *ἔλαμι* = *ἐλαύνω*, in Coan *ἐλάντω*, Arg. *ποτελάτῳ*, Heracl. *ἐπελάσθω* (140.3 b). Locr. *ἀπελάδονται*, though it could be from *ἐλάω*, probably belongs here.

5. Boeot., Thess. *γίνυμαι* = *γίνομαι*, with transfer to the *νυ*-class.

6. Aetol., Lac., Cret. *ἀγνέω* = *ἄγω*, but mostly in the perfect, as Aetol. *ἀγνηκώς* etc. beside other tenses from *ἄγω*.

7. For Att. ζῶ, ζῆς from *ζήω etc., most dialects have ζῶω (Boeot., Cret. δῶω) as in Homer. These are from inherited by-forms of the root.

8. Cret. λαγαίω, *release* (cf. λήγω, λαγαρός), aor. λαγάσαι, like Hom. κεραίω (also Delph.), aor. κερά(σ)σαι (cf. 143), but also λαγάζω, aor. λαγάσσαι (cf. ἀπολάγαξις, like χρημάτιξις, 142 a).

9. Το πείθομαι, ἀνέομαι, ἐλεύσομαι Cretan has the active forms πεύθω, *inform*, ἀνέω (ᾠνέν, ᾠνίοι), *sell*, ἐπελευσεῖ, *will bring* (cf. Hesych. ἐλευσίω· οἴσω), aor. ἐπελεύσαι, ἐπέλευσαν, etc.

10. Cret. δίομαι = διώκω, as sometimes in Homer.

11. Cyp. δυφάνω, δώκω = δίδωμι.

12. Arc. τείω = τίνω, formed to τείσω, ἔτεισα (cf. σεῖω, σεῖσω, etc.).

The Verb to be

163. 1. First singular present indicative. *ἔσμι, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἦμί. See 76.

2. Third plural present indicative. *έντι (cf. Skt. *santi*, Osc.-Umbr. *sent*), whence, with substitution of ε̇ after the analogy of the other forms, West Greek έντι, Att.-Ion. εἰσί. See 61.1, 77.3.

3. Third singular imperfect. ἦς (from *ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Acarn., Corcyr., Delph., Epid., lit. Doric), Boeotian (*παρείς*), Arcadian, and Cyprian, and is probably the form in all dialects (for Locr. ἔν, see no. 55.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from *ἦσεν, cf. Skt. *āsan*).

4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. *παρείαν*, Att.-Ion. ἦσαν, see 138.5.

5. Third singular imperative. ἔστω in most dialects. But late ἦτω, with ἦ of ἦν etc. after the analogy of e.g. στήτω to ἔστην. El. ἦστω, also with analogical η but with retention of σ.

6. Third plural imperative. Arg. ἔντω, Boeot. ἔνθω (139.2), Cret. ἔντων, formed from 3 pl. indic. έντι. Also thematic εόντω, εόντων, e.g. in Delphian. Ion. ἔστων, Attic ὄντων and late ἔστωσαν.

7. Present infinitive. The difference in the form of the ending (154) and also in the development of σ + nasal (76) explains the great variety of forms, Attic-Ionic *εἶναι* (also Eub. *εἶν*, 160), Arc. *ἦναι*, Lesb. *ἔμμεναι*, Thess. *ἔμμεν*, West Greek and Boeotian *εἶμεν* or *ἦμεν* (25), Rhod. *εἴμειν*, Cret. *ἦμην*.

8. Present participle. *έών* in most dialects, Att. *ών*. But there are also unthematic forms, as Heracl. *έντες* (also quoted from Alcman; from **έντες* with *έ* as in *έντί*, above, 2), fem. Lesb., Epid. *έσσα* (also in some Doric writers; cf. *έσσία* = *ούσία* Plato Crat. 401c), Arc., Arg., Mess. *έασσα*, Cret. *ιαττα*, *ιαθθα* (all from **άτια* = Skt. *sati*, with the substitution or prefixing of *έ* after the analogy of the other forms).

a. This unthematic feminine formation in *-ατια* (from *-τι-ια*) is seen also in some forms quoted by Hesychius, namely *έκασσα* (*άέκασσα*), Cret. *φέκαθα* (*γέκαθα*) = *έκούσα*, *ιασσα* (*Έπίασσα*) = *ιούσα*.

9. Middle forms, as imperf. *ἦμην* etc., are late. Cf. 3 sg. subj. *ἦται* at Delphi, 3 pl. subj. *ἦνται* at Andania.

10. In a Cretan inscription of Dreros (no. 113) we find *τέλομαι* = *έσομαι*, *συντέλεσθαι* = *συνέσεσθαι*.

WORD-FORMATION

On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

164. 1. *-ηιος*¹ = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηφιος*, cf. Boeot. *Καρυκεφίδ*), which is retained in various dialects, e.g. Ion. *ιερήιον*, Delph. *ιερήιον*, Lesb. *ιρήιον*, Ion., Cret. *οικήιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήιος*, Ion. *βασιλήιος*, *φοινικήια*, Delph. *παιδήια*. On the accentuation of these forms, see 37.2.

2. Adjectives of the type *χαρίεις* are from *-φεντ-* (Skt. *-vant-*). The feminine was originally *-φατια* (like Skt. *-vati*, from the weak stem *-vnt-*; cf. *ἕασσα* 163.8), whence, with substitution of *ε* for *α* from the analogy of the forms in *-φεντ-*, arose *φεται*, this yielding *-(φ)εσσα* or *-(φ)εττα* (81). Cf. Boeot. *χαρίετταν*, Corcyr. *στονόφε(σ)σαν*, Pamph. *τιμάφε(σ)σα*. The genuine Attic forms have *πτ*, as *μελιτοῦττα* (Ar.), *Μυρρινοῦττα* (inscr.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-όεις*, for which see also 44.4.

a. A relic of the weak stem *-φατ-* is seen in a few derivatives, as *Φλιάσιοι* (cf. *Φλιῶς*) or *Ἀναγυράσιοι* (cf. *Ἀναγυροῦς*), from *-ο(φ)άτιοι* (with hyphaeresis of *ο*), in contrast to the usual *-όντιοι*, *-ούντιοι*, or *-ούσιοι*, from *-οφέντιοι*.

3. *-τις -σις*. See 61.3. For *-ξίς* see 142 a. We find *-σσις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Troez. *ἐρμάσσιος*, Boeot. *ἀγόρασσιν*, in which the first *σ* is due to the influence of forms like *στεγαστός*, *στέγασμα*.

¹ For convenience the form of the nominative is cited, rather than that of the stem.

4. *-σμος, -σμα*. In most words *σ* has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. *ὄδμή* = Att. *ὄσμή*. So for Att. *θεσμός, θέσμιος*, we find Dor. *τεθμός, τέθμιος* (Pindar; *τεθμός* also Delph., *τέθμιον* Boeot.), and Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* (65). After the analogy of forms in *-σμα*, especially *ψήφισμα, νόμισμα*, arose Arg. *γράφσμα = γράμμα*. For Cret. *ψάφιγμα, ψάφιμμα*, see 142 a.

5. *-τηρ = -της (-τᾶς)*. As a productive suffix of nouns of agency the older *-τηρ* has been very largely displaced by *-της (-τᾶς)*, but most fully in Attic prose. As forms with *-τηρ* = usual *-της (-τᾶς)* are not infrequent in poetry, e.g. Hom. *ἔθειλοντήρ*, Hes. *αὐλητήρ*, so they occur also sometimes in the dialects, e.g. Locr., Pamph. *δικαστήρ* (but in most dialects *δικαστᾶς*, like Att.-Ion. *δικαστής*), Delph. *βεβαιωτήρ*, Corcyr. *διορθωτήρ*. Cf. also Cypr. *ἰατήρ* like Hom. *ιατήρ* = usual *ιατρός*.

6. *-ιος = -εος*. In adjectives of material Lesbian and Thessalian have *-ιος* (which is not from *-εος*; Boeot. *-ιος* may be *-ιος* or *-εος*), as Lesb. *χρῦσιος, χάλκιος, ἀργύριος*, Thess. *λίθιος* (cf. Hom. *λίθεος*, but in most dialects *λίθινος*).

7. *-ην = -ων*. Hypocoristic proper names in *-ην* instead of the usual *-ων*, as *Ἀρχήν, Τιμήν*, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

8. *-ωνδᾶς, -ονδᾶς*. Patronymics in *-ωνδᾶς*, as *Ἐπαμεινώνδας*, are most common in Boeotian, but are not infrequent in Phocian and Euboean (*-ωνδης*), while elsewhere they are rare and probably imported. The parallel, but less common, *-ονδᾶς* is attested for Boeotian, Thessalian, Locrian, and Euboean.

9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. *λίθιος* = *λίθινος* (cf. above, 6), Ion. *νόμαιος*, Locr. *νόμιος = νόμιμος*, Thess. *ὀνάλα* (but also *ὀνάλουμα*) = *ἀνάλωμα*, Boeot., Epir. *ποθόδωμα* (after *ἀνάλωμα*) = *πρόσοδος*, Thess. *συνκλείς* (stem *-κλη-τ-*, cf. *προβλής* etc.) = *σύγκλητος ἐκκλησία*, Cret. *ἡμίνα* = *τὸ ἡμισυ* (also Sicil. *ἡμίνα*, used, like Epid. *ἡμίτεια*, in the sense of *ἡμίεκτον*), Cret. *θίνος* (from **θι-ινός* formed

from *θιός* after the analogy of *ἀνθρώπ-ινος*), *ἔνθινος* = *θειός*, *ἔνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*) = *γαμήλια*.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἀρρέντερος*, El. *ἔρσεναιτερος* (for *αι* cf. *γεραίτερος*, *παλαιίτερος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *αἰδιδιος*, *ἐπιθαλασσιδιδιος*. So El. *προσθιδιος* (*προστιζίδων*), Cret. *ἐνδοθιδιος* (*ἐνδοθιδίαν δόλαν household slave*), Epid. *ἐνδοσθιδιος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχιδιος* = *ἐξ ἀρχῆς γινόμενος*.

3. *-τρον*. From words like *λύτρον means of release*, hence *ransom*, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον reward of victory*, Epid. *ἰατρα perquisites for healing*, Ion., Coan *τέλεστρα expenses of inauguration* (of the priest. Cf. Coan *τελέω inaugurate*), Cret. *κόμιστρα gifts* (more specific?), and, even from a numeral, Cret. *τρίτρα the three-fold amount*.

4. *-εων*, *-ων* in nouns denoting place, as *ἀνδρών* (Ion. *ἀνδρεών*, Pamph. *ἀ(ν)δριών*), *ἀμπελών*, *νεκρών*, *ὄριθών*. To this large class belong Heracl. *τοφιών* (*ι = ε*, 9.6) = *ταφεών burial-place*, *γαιών heap of earth* (cf. *γαεών* from Halaesa), *βοών cow-shed*, Ion. *στεφών ridge*.

This class is not to be confused with nouns of agency in Ion. *-εών* but Dor. etc. *-ᾶων*, *-ᾶν*, as Ion. *ξυνεών*, Dor. *κοινᾶν*. See 41.4.

166. 1. Proper names in *-κλέας*, instead of *-κλέης*, *-κλήης*, as *Ἴπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέας* is a modification of *-κλέης* under the influence of hypocoristics in *-εās*.

2. *Διόζωτος* (i.e. *Διός-δοτος*, cf. *Διός-κουροι*) and *Θειόδοτος*, *Θεόζωτος*, *Θιόζωτος* (formed after *Διός-δοτος*, cf. *θεόςδοτος* in Hesiod), instead of usual *Διόδοτος*, *Θεόδοτος*, are frequent in Boeotian, and Thessalian also has *Θεόζωτος*, *Θιόζωτος*, and *Θεόρδοτος* (60.4). Elsewhere such forms are rare and doubtless imported.

167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus *Τιμοκλήης*, *Τιμοκράτης*, etc. in most dialects, but Ion. *Τιμηκλήης*, *Τιμηκράτης*, Cnid. *Τιμᾶκλήης*, Rhod. *Τιμᾶκράτης*, *Τιμᾶπολις*, likewise Rhod. *Τιμᾶναξ* (**Τιμᾶ*-(*φ*)*αναξ*) instead of usual *Τιμῶναξ* (**Τιμῶ*-(*φ*)*αναξ*). Thess. *ὕλωρός* (*ηυλῶρέουτος*) from **ὕλο-φωρός*, and so related to *ὕληωρός* from **ὕλᾶ-φωρός* as *ὕλοτόμος* to *ὕλᾶτόμος*.

Arc., Locr., Thess. *οικιάτας* (or *φοικιάτας*) from *οικιά*, for usual *οικέτης* from *οίκος* (*φοικεύς* is the form used in Cretan, as sometimes in Homer). Ion. *πολιήτης*, Cret., Epid. *πολιάτας* (also Pindar), Cret. *πολιᾶτεύω*, Arc. *πολιᾶτις*, for usual *πολίτης* etc.; cf. Heracl. *πολιᾶνόμος*, Ion. *πολιήχοχος* (Epic), Lac. *πολιᾶχοχος* (but Att. *πολιούχοχος* with *-ούχοχος* from *κληρούχοχος* etc.).

Late Att. *ιερᾶτεύω*, Locr., Phoc. *ιερητεύω* (also in some *κοινή* inscriptions), Lesb. *ιρητεύω*, Cret., Cyren. *ιαριτεύω*, Mess. *ιεριτεύω*, Chalced. *ιερωτεύω*, *ιερωτεία* (cf. Att. *ιερωσύνη*).

Carpath. *δαμέτας*, like *οικέτης*, for usual *δαμότας*, *δημότης*, as conversely *οικότης* in an Attic inscription. So Cret. *βίετος* (cf. Astyp. *Βίεττος*) = *βίοτος*. Rhod. *Ἴππέδαμος* = *Ἴππόδαμος*, but Rhod. *Ἀρχοκράτης* = *Ἀρχεκράτης*, Cret. *Μενοκράτης* = *Μενεκράτης*, Meg. *Ἀγόλαος* = *Ἀγέλαος*.

After the analogy of names containing inherited *i*-stems arose also forms like *Ἀρχίλοχος*, *Ἀρχίδαμος*, etc. (cf. *ἀρχιτέκτων*) in various dialects, Rhod. *Μενίδαμος*, El. *Σαίκαλαρος*, Coan, Nisyr., Mel. *Λαίστρατος*, Nisyr. *Λαισθένης*.

a. The well-known lengthening of the initial vowel of the second member of compounds, as in *ἀνώνυμος*, *πανήγυρις*, is seen in Ion. *ἀνηρίθευτος* = Att. *ἀνερίθευτος*. To the analogy of forms like *ἐπάκοος*, *ἐπήκοος*, which are of the same kind, is due the *ἐπᾶ*- of Cret. *ἐπᾶβολά share* (cf. Hesych. *ἐπηβολή· μέρος*) and Hom. *ἐπήβολος*. Cf. *κατηβολή* in Euripides.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. *Τελαμώνιος Αἴας*, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλανχρος Πιθώνειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγείσθαιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἐρμῆιος Νικιῆος.

a. When the father's name is itself a patronymic form in *-δας* or *-ιος*, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμονίδαιος are usual.

b. Under κοινή influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B. C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξενία ἐμμί (sc. ἃ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργείη κεφαλὴ δεινοῖο πελώρου. Boeot. Κα(λ)λαιία ἐμμί (sc. ἃ κύλιξ) τῷ Κέντρονος, Γοργίνιος ἐμμί ὁ κότυλος καλός κ[αλ]ῶ, Lesb. σ[τάλλ]α ἔπι Σθενεΐαι ἐμμί τῷ Νικιαΐοι (dat.) τῷ Γαυκίῳ (gen.) *the son of Nicias, the son of Gaucus*, where Γαυκίῳ is also a patronymic adjective, but in apposition with the genitive implied in Νικιαΐοι.

SYNTAX

169. Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (121-131), adverbs and conjunctions (132-134), and in the meaning and construction of prepositions (136). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

CASES

The Genitive

170. Genitive of Time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find only *ἐν* with the dative and without the article. Cf. Law-Code, I.25 *λαγάσαι τῶν πέντ' ἀμερῶν* *release within five days*, but I.6 *ἐν ταῖς τρισὶ ἀμέραις*. So in Locrian, but without the article, *τριῶν μὲνῶν* beside *ἐν τριάροντ' ἀμέραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἐβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου (-ω) καὶ εἰρήνης (-ας)* which is common in the proxeny decrees of various dialects, though eventually replaced in many by *ἐν πολέμῳ κτλ.*

The genitive of time is used distributively in various dialects, as also in Attic, e.g. τᾶς ἀμέρας or τᾶς ἀμέρας *φεκάστας daily*, beside κατ' ἀμέραν.

171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. καταδικαστό τῷ ἐλεύθερῷ δέκα στατήρων, τῷ δόλῳ πέντε *shall condemn him to a fine of ten staters in the case of a freeman, five staters in the case of a slave*, τῷ δὲ κρόνῳ κρίνεν *decide as to the time*, αἱ φεκάστω ἔγραπται *as is prescribed for each case*.

The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. ἀ φράτρα τοῖς φαλείοις, Locr. τὸ τέθμιον τοῖς Ηνποκναμιδίοις Λορροῖς, Phoc. ὁμολογία τᾷ πόλει Στειρίων καὶ τᾷ πόλει Μεδεωνίων, Boeot. διαγραφὰ Νικαρέτη, Att. ἀπαρχὴ τὰθἐναίαι, γραμματεὺς τῇ βουλῇ καὶ τῶι δάμῳι.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see 136.1.

The Accusative

173. A noteworthy accusative absolute construction is seen in Arc. εἰ μὲ παρηεταξαμένος τὸς πεντέκοντα ἔ τὸς τριακοσίος *unless the Fifty or the Three Hundred approve*. This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. μὲ νέμεν μέτε ξένον μέτε φαστόν, εἰ μὲ ἐπὶ θοίαν ήίκοντα. Cf. also Arc. κατάπερ τὸς ἐπισυνισταμένος . . . γεγραπτοί *as is prescribed in the case of those who conspire*.

THE MOODS

The Subjunctive

174. The subjunctive without ἄν or κα in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. *αἰ δελῆτ' ἀνχῶρεῖν, αἴ τις ἀνχῶρεῖ* (no. 55.7,26; ten examples with *κα* in the same inscription), Arc. *εἰ δέ τις ἐπιθυάνῃ* (Cotilium), and so, probably, Arc. *εἰκ ἐπὶ δῶμα πῦρ ἐποίησῃ* (no. 17.21) in contrast to usual *εἰκ ἄν* (see 134.2), Cypr. *ὁ ἐξορύξῃ, οἱ . . . ἴοσι* (no. 19.25,31), Cret. *θυγατρὶ ἔ̄ διδοῖ when one gives it to the daughter* (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

The Optative

175. In Elean the optative with *κα* is the usual form of prescriptions, e.g. *συνμαχία κ' ἑα ἑκατὸν φέτεα let there be alliance for a hundred years, ζέκα μναῖς κα ἀποτίνοι φέκαστος let each pay a fine of ten minae*. Similarly in Cyprian, but without *κε*, e.g. *δώκοι νν βασιλεύς the king shall give*.

The subjunctive without *κα* is used in the same sense in a late Elean inscription (no. 61.32,36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heracleian, Theran, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56 A has the optative only (cf. also the relative clause *ρότι συλάσαι*), whereas no. 56 B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφι-ορκέοιμι* A 17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C 6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C 25, C 50, D 17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Corcyraean, Achaean, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μή ποιῆ ἢ μή παραμένει* or *εἰ δέ μή ποιέει ἢ μή παραμένει*. See also no. 18.6, note.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Teian curse, no. 3, where *ὄστις* with the optative is used in the curse proper, ll. 1-34, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35-40, we find *ὄς ἄν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.14, and a few others), Locrian (see above), Delphian, and elsewhere (see 177).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57-59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Heracl. Tab. I.53 ff. *ἐστάσαμεν . . . ἀνχωρίζαντες . . . , ἥως μή καταλυμακωθῆς ἀδηλωθείη*, Lesb. no. 22.13 ff. *ἐπιμέλεσθαι . . . , κατάργεντον . . . , ὥς κε . . . ἐμμένειεν*. But it is very rare, and most dialects have only the subjunctive with or without *ἄν* (*κα, κε*), or sometimes the future indicative.

177. There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Locr. *αἰ κ' ἀδίκῳς συλῶι* (no. 56.4), Cret. *αἰ κα . . . μὴ νυιατὸς εἴη*, Epid. *αἰ κα ὑγιῆ νιν ποιῆσαι* (no. 84.60), Delph. *εἰ δέ [τίς] κα ἐφάπτοιτο, ἐπεὶ κά τι πάθοι*, Corcyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν*.

The Imperative and the Infinitive

178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see 175.

WORD ORDER

179. A peculiarity of word order which is worthy of mention is the position of *τις* before *κα* in the phrase *αἰ τις κα, αἰ δέ τις κα*. This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις, ἦν τις*, but with Arc. *εἰ δ' ἄν τις*, Cypr. *ἔ κέ σις*, Lesb. *αἰ κέ τις*, Thess. *αἰ (μ)ά κέ κισ*, Boeot. *ἦ δέ κα τις*. Boeotian has also, though less frequently, the West Greek order *ἦ τις κα*.

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

180. The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.¹

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

- | | |
|--|---|
| 1. Original \bar{a} unchanged. 8 | 11. $\acute{\epsilon}\acute{\omicron}\nu = \acute{\omega}\nu$. 163.9 |
| 2. \bar{a} from $\bar{a}\acute{\omega}$, $\bar{a}\omega$. 41.4 | 12. $a\acute{\iota} = \epsilon\acute{\iota}$. 134.1 |
| 3. η from $a\epsilon$. 41.1 | 13. $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma = \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$. 13 a |
| 4. Absence of ν -movable. 102 | 14. $\acute{\iota}\sigma\tau\acute{\iota}\alpha = \acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| 5. Apocope of prepositions. 95 | 15. $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota = \gamma\acute{\iota}\gamma\iota\nu\omicron\mu\alpha\iota$. 86.7 |
| 6. $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, etc. 109.1 | 16. $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota = \delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$. 66 |
| 7. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$, acc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon} =$
$\acute{\eta}\mu\acute{\epsilon}\iota\varsigma$ etc. 119.2,5 | 17. $\delta\nu\nu\mu\alpha = \delta\nu\omicron\mu\alpha$. 22 b |
| 8. Infin. $-\mu\epsilon\nu$. 154.3 | 18. $\delta\alpha\mu\omicron\rho\gamma\acute{\omicron}\varsigma = \delta\eta\mu\omicron\upsilon\rho\gamma\acute{\omicron}\varsigma$. 44.4 |
| 9. 3 pl. $\acute{\epsilon}\theta\epsilon\nu$, $\acute{\epsilon}\delta\omicron\nu$, etc. 138.5 | 19. $\acute{\eta}\nu\epsilon\iota\kappa\alpha, \acute{\eta}\nu\iota\kappa\alpha = \acute{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 a |
| 10. $\acute{\eta}\varsigma = \acute{\eta}\nu$. 163.3 | 20. $\pi\acute{\alpha}\mu\alpha = \kappa\tau\acute{\eta}\mu\alpha$. 49.5 a |
| | 21. $\acute{\iota}\kappa\omega = \acute{\eta}\kappa\omega$. Glossary |

EAST GREEK

ATTIC-IONIC

181. Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cypri.):

¹ An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

- | | |
|---|---|
| 1. η from \bar{a} . 8 | 6. $\xi\theta\epsilon\sigma\alpha\nu$, $\xi\delta\omicron\sigma\alpha\nu$, etc. 138.5 |
| 2. Quantitative metathesis ($\lambda\epsilon\acute{\omega}\varsigma$ etc.). 41.4, 43 | 7. $\tilde{\eta}\nu$ 3 sg. imperf. of $\epsilon\acute{\iota}\mu\acute{\iota}$. 163.3 |
| 3. ν -movable. 102 | 8. Conjunction $\epsilon\acute{\iota}$. 134.1 |
| 4. $\tilde{\eta}\mu\epsilon\acute{\iota}\varsigma$, acc. $-\acute{\epsilon}\alpha\varsigma$, $-\acute{\alpha}\varsigma$. 119.2,5 | 9. Particle $\acute{\alpha}\nu$. 134.2 |
| 5. $\pi\omicron\tilde{\upsilon}$, $\delta\pi\omicron\upsilon$, etc. 132.1 | 10. Infin. $-\nu\alpha\iota$. 154.1 |
| | 11. Very early loss of ρ . 50 |

Ionic

182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from 180 to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

- | | |
|---|---|
| 1. η from \bar{a} even after ϵ , ι , ρ . 8 | 14. 3 pl. $\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$ etc. 139.2 |
| 2. $\epsilon\alpha$, $\epsilon\omicron$, $\epsilon\omega$, $\epsilon\omicron\iota$ usually uncontracted. 42.1,5,6 | 15. $\acute{\epsilon}\omega\nu$ = Att. $\acute{\alpha}\nu$. 163.8 |
| 3. $\epsilon\nu$ = $\epsilon\omicron$, from IV cent. on. 42.5 | 16. Suffix $-\eta\omicron\iota\omicron\varsigma$ = Att. $-\epsilon\iota\omicron\varsigma$. 164.1 |
| 4. Crasis of \omicron , $\tilde{\omicron}$ ($\omicron\upsilon$), ω , + a = ω , as $\tau\acute{\omega}\gamma\tilde{\omega}\nu\omicron\varsigma$ = Att. $\tau\acute{\alpha}\gamma\tilde{\omega}\nu\omicron\varsigma$. 94.1 | 17. $\beta\acute{\omicron}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 <i>b</i> |
| 5. $\xi\acute{\epsilon}\iota\nu\omicron\varsigma$, $\kappa\omicron\upsilon\tilde{\rho}\eta$, etc. 54 with a | 18. $\acute{\iota}\rho\acute{\omicron}\varsigma$ ($\acute{\iota}\rho\acute{\omicron}\varsigma$) beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| 6. $\sigma\sigma$ = Att. $\tau\tau$. 81 | 19. $\mu\acute{\epsilon}\zeta\omega\nu$ = Att. $\mu\epsilon\acute{\iota}\zeta\omega\nu$. 113.1 |
| 7. $\rho\sigma$ = Att. $\rho\rho$. 80 | 20. $\delta\acute{\epsilon}\kappa\nu\nu\mu\iota$ = Att. $\delta\epsilon\acute{\iota}\kappa\nu\nu\mu\iota$. 49.1 |
| 8. $\tilde{\eta}\nu$ = Att. $\acute{\epsilon}\acute{\alpha}\nu$, $\acute{\alpha}\nu$. 134.1 <i>b</i> | 21. $\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$ = Att. $\acute{\epsilon}\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$. 125.1 |
| 9. \bar{a} -stems, gen. sg. m. $-\epsilon\omega$, $-\omega$, gen. pl. $-\epsilon\omega\nu$, $-\tilde{\omega}\nu$, dat. pl. $-\eta\iota\sigma\iota(\nu)$. 41.4, 104.7 | 22. $\xi\nu\acute{\omicron}\varsigma$ = Att. $\kappa\omicron\iota\nu\acute{\omicron}\varsigma$. 135.7 |
| 10. $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, etc. 109.1,2 | 23. $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron}\varsigma$ = Att. $\kappa\rho\alpha\tau\epsilon\rho\acute{\omicron}\varsigma$, in meaning = $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$. 49.2 <i>a</i> , Glossary |
| 11. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$, $-\acute{\epsilon}\omicron\varsigma$, etc. 111.3 | 24. $\delta\eta\mu\iota\omicron\rho\gamma\acute{\omicron}\varsigma$ = Att. $-\omicron\upsilon\rho\gamma\acute{\omicron}\varsigma$. 44.4 |
| 12. $-\kappa\lambda\tilde{\eta}\varsigma$, $-\kappa\lambda\acute{\epsilon}\omicron\varsigma$. 108.1 <i>a</i> | 25. $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ ($\acute{\iota}\sigma\tau\acute{\iota}\alpha$) = Att. $\acute{\epsilon}\sigma\tau\acute{\iota}\alpha$. 11 |
| 13. $\mu\iota$ -verbs inflected like contracts, as $\tau\iota\theta\epsilon\acute{\iota}$, $\tau\iota\theta\epsilon\acute{\iota}\nu$. 160 | 26. $\tilde{\eta}\nu\epsilon\iota\kappa\alpha$, $\tilde{\eta}\nu\epsilon\iota\kappa\alpha$ = Att. $\tilde{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 <i>a</i> |
| | 27. $\acute{\iota}\theta\acute{\upsilon}\varsigma$ = Att. $\epsilon\acute{\upsilon}\theta\acute{\upsilon}\varsigma$. Glossary |

183. East Ionic is further characterized by:

1. Psilosis. 57. 2. *ao, eo = av, ev* from fourth century on. 33.
3. Short-vowel subj. of σ -aorist. 150.

184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωισιν, πρήξοισιν*, etc., with *ισ* from *νσ*. 77.3.
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. 116.

Note also *γεγωνέω* call aloud, as in Homer.

a. The Aeolic doubling of nasals (73 ff.) is seen in the names of the mountain *Πελλιναῖον* in Chios and the promontory *Ἄργεινον* opposite Chios, also in the personal name *Φαννόθεμς* in an inscription of Erythrae. Likewise Aeolic is the Phocaeian *Ζιονύ(σιος)*, 19.1. All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

185. Central Ionic differs from East Ionic in the absence of psilosis, etc. (183). Note also the restricted use of η , i.e. only = η from \bar{a} , in the early inscriptions of some of the islands. 4.6.

186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

- | | |
|---|---|
| 1. $\tau\tau$ as in Attic, not $\sigma\sigma$. 81 | 5. <i>τούτα, τούτῃ, ἐντοῦθα = ταῦτα, ταύτῃ, ἐνταῦθα</i> . 124 |
| 2. $\rho\rho$ as in Attic, not $\rho\sigma$. 80 | 6. <i>-κλέης</i> , gen. <i>-κλέω</i> . 108.1 a |
| 3. <i>ξένος</i> etc. as in Attic, not <i>ξεῖνος</i> . 54 | 7. Proper names in <i>-ις</i> , gen. <i>-ιδος</i> , as often in Attic (East and Central Ion. <i>-ιος</i>). 109.5 |
| 4. <i>-ει, -οι</i> from <i>-ηι, -ωι</i> (in Eretria about 400 B.C.). 39 a | 8. <i>εἶν</i> beside <i>εἶναι</i> . 160 |

187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic σ , as *ἔχουριν = ἔχουσιν*, 60.3. The use of \tilde{a} (Oropus), *ἑάν* (Eretria) is due to Attic influence.

188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See 277.

ARCADO-CYPRIAN¹189. Special characteristics of Arcado-Cyprian:²

- | | |
|--|--|
| 1. <i>iv</i> = <i>év</i> . 10 | 5. <i>σις</i> , <i>σις</i> = <i>τις</i> (but Arc. usually <i>τις</i>). 68.3 |
| 2. Gen. sg. - <i>av</i> . 22 | 6. <i>δvv</i> = <i>δδε</i> . 123 |
| 3. <i>πός</i> = <i>πρός</i> . 135.6 | 7. Dat. with <i>ἀπό</i> , <i>ἐξ</i> , etc. 136 |
| 4. <i>κάς</i> = <i>καί</i> (but Arc. usually <i>καί</i>). 134.3 | 8. - <i>κρέτης</i> = - <i>κράτης</i> . 49.2 |

190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W.Gr.):¹

- | | |
|--|---|
| 1. Infin. in - <i>vai</i> . 154.1 | 9. <i>ές</i> = <i>έξ</i> before cons. (but Cyp. also <i>έξ</i>). 100 |
| 2. <i>βόλομαι</i> = <i>βούλομαι</i> . 75 b | 10. Masc. <i>σ</i> -stems, acc. sg. - <i>ηv</i> (Arc. also voc. sg. - <i>η</i>). 108.2 |
| 3. <i>ἀπύ</i> = <i>ἀπό</i> . 22 | 11. <i>ιέρης</i> = <i>ιερεύς</i> , etc. (but usual only in Arc.). 111.4 |
| 4. <i>ὄv</i> (<i>ὶv</i>) = <i>ἀνά</i> . 6, 22 | 12. Subj. - <i>ης</i> , - <i>η</i> . 149 |
| 5. <i>ορ</i> = <i>αρ</i> . 5 | 13. Article as relative. 126 |
| 6. <i>μi</i> -inflect. of contract vbs. 157 | |
| 7. <i>έν</i> (<i>iv</i>) = <i>εις</i> . 135.4 | |
| 8. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | |

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αἶσα share* (also Lac.), *οἶ(φ)ος alone*, *εὐχολά prayer* or *imprecation*.

2) In Arcadian. *δέαμαι, ἀπύω summon*, *κέλευθος road*, *δῶμα temple*, *ἄμαρ* (but see no. 16.21, note).

3) In Cyprian. *φάναξ, ἀνώγω, ἀντάρ, ἔλος meadow, ἰγατήρ, κασίγνητος* (also Lesb.; possibly Thess. *κατίγν[ειτος]*), *χραύομαι border on* (Hom. *χραύω graze*), *ιδέ, vυ* (also Boeot. 134.5).

¹ Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also 199.

² In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e. g., in this section, *iv* = *év*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

192. Arcado-Cyprian characteristics. See 189-191.

193. In common with various other dialects (1, 2 Att.-Ion., 3, 4 Lesb., 5 Aeol., 6, 14, 15 West Greek):

- | | |
|---|---|
| 1. Conjunction <i>εἰ</i> . 134.1 | 12. Infin. <i>-εν</i> . 153.2 |
| 2. Particle <i>ἄν</i> . 134.2 | 13. 3 pl. inv. <i>-νω</i> . 140.3 a |
| 3. <i>δέκοτος</i> = <i>δέκατος</i> . 6 | 14. <i>ἡμισσος</i> = <i>ἡμισυς</i> (but also the latter). 61.6 |
| 4. Pass. infin. <i>-ην</i> . 155.2 | 15. <i>ὀδελός</i> = <i>ὀβολός</i> . 49.3 |
| 5. <i>πεδά</i> (<i>πέ</i>) = <i>μετά</i> . 135.5 | 16. <i>μέστ' until</i> . 132.9 |
| 6. <i>παρετάξωνσι</i> etc. 142 | 17. Peculiarities in the use of the spiritus asper. 58 a, d |
| 7. <i>ρρ</i> = <i>ρσ</i> . 80 | 18. <i>ϝ</i> in early inscr. initially and after cons., but lost between vowels; initially till about 300 B.C. 52, 53, 54 |
| 8. <i>πάνσα</i> etc. 77.3 | |
| 9. Acc. pl. <i>-ος</i> , nom. sg. part. <i>ἱεροθυτές</i> . 78 | |
| 10. Dat. sg. <i>-οι</i> . 106.2 | |
| 11. Subj. <i>δέῃτοι</i> etc. 151.1 | |

194. Special Arcadian:

- | | |
|--|--|
| 1. Gen. sg. fem. <i>-ᾶν</i> (Tegea). 104.2 | 7. <i>κατύ</i> = <i>κατά</i> . 22, 95 |
| 2. 3 pl. <i>-νσι</i> . 77.3 | 8. <i>πλός</i> = <i>πλέον</i> . 113.2 |
| 3. 3 sg. mid. <i>-τοι</i> = <i>-ται</i> . 139.1 | 9. <i>εἰκ ἄν</i> . 134.2 a |
| 4. <i>δέκο</i> , <i>ἡκοτόν</i> = <i>δέκα</i> , <i>ἑκατόν</i> . 6 | 10. <i>ἀπυδόας</i> = <i>ἀποδούς</i> . 144 |
| 5. Numerals in <i>-κάσιοι</i> = <i>-κόσιοι</i> . 117.2 | 11. <i>δέλλω</i> = <i>βάλλω</i> . 68.1 |
| 6. <i>ὄνι</i> = <i>ᾶδε</i> . 123 | 12. <i>Ποσοιδάν</i> = <i>Ποσειδᾶν</i> . 49.1, 61.5 |

195. External influence in the dialect. The fact that *κᾶς* and *αῖς*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See 275. The Tegean building inscription (no. 18) of the third century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian League, the language employed in most of the inscriptions is neither

Arcadian nor Attic *κοινή*, but the Doric, or in part Northwest Greek, *κοινή*. See 279. But the decree of Megalopolis (Ditt. Syll. 258) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

Cyprian

196. Arcado-Cyprian characteristics. See 189–191.

197. In common with various other dialects :

- | | |
|---|---|
| 1. <i>ι</i> from <i>ε</i> before vowels. 9.3 | 7. Dat. sg. <i>-ō, -ā</i> beside <i>-ōi, -āi</i> . 38 |
| 2. Glide sound after <i>ι</i> expressed,
as <i>ἰγατῆραν</i> . 56 | 8. Acc. sg. <i>ἰγατῆραν</i> etc. 107.1 |
| 3. <i>αἶλος</i> = <i>ἄλλος</i> . 74 b | 9. <i>βασιλεύς, -ἔφος</i> . 111.1 |
| 4. Psilosis. 57 | 10. 3 pl. <i>κατέθειαν</i> . 138.5 |
| 5. <i>πέισει</i> ¹ = <i>τείσει</i> . 68.1,2 | 11. <i>κε</i> = <i>άν</i> . 134.2 |
| 6. Occasional omission of intervoc. and final <i>σ</i> . 59.4 | 12. <i>φ</i> in all positions. 52–55 |

198. Special Cyprian :

- | | |
|--|---|
| 1. Gen. sg. <i>-ōν</i> . 106.1 | 6. <i>παι</i> <i>indeed</i> . 132.5 |
| 2. <i>πτόλιφι</i> etc. 109.4 | 7. <i>ē</i> = <i>εἶ</i> . 134.1 |
| 3. 3 sg. mid. <i>-τυ</i> = <i>-το</i> . 22 | 8. <i>δυράνω, δάκω</i> = <i>δίδαωμ</i> . 162.11 |
| 4. <i>ζᾱ</i> = <i>γᾱ</i> , etc. 62.4 | 9. <i>φρέτα, φρετάω</i> . 55 |
| 5. <i>ύ</i> = <i>έπι</i> . 135.8 | |

199. It is uncertain whether the infinitive should be transcribed with *-εν* or *-ἔν*, the accusative plural with *-ος, -ῶς, or -ο(ν)ς*. In the absence of any evidence to the contrary, we assume *-εν* and *-ος* in agreement with Arcadian. But the dative singular is to be transcribed *-ῶι*, in spite of Arc. *-οι*, on account of the frequent omission of the final *ι* (38); and the third plural ending is transcribed with *-σι*, not *-(ν)σι*, in spite of Arc. *-νσι*, on account of *φρονέῶι* (59.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the *κοινή*.

¹ Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

AEOLIC

201. Aeolic characteristics, common to Lesbian, Thessalian,¹ and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

- | | |
|---|---------------------------------------|
| 1. Labial instead of dental in
<i>πέμπε</i> = <i>πέντε</i> , etc. 68.2 | 4. <i>ζα</i> = <i>μία</i> . 114.1 |
| 2. Perf. act. part. <i>-ων, -οντος</i> . 147.3 | 5. <i>ρε</i> = <i>ρι</i> . 18 |
| 3. Patron. adj. instead of gen. sg.
of father's name. 168 | 6. Dat. pl. <i>πόδεσσι</i> etc. 107.3 |
| | 7. <i>ρο</i> = <i>ρα</i> , etc. 5 |
| | 8. <i>Θερσ-</i> = <i>Θαρσ-</i> . 49.2 |

202. Aeolic characteristics, common to Lesbian and Thessalian¹ (4-7 also Arc.-Cypr.):

- | | |
|--|--|
| 1. Double liquids and nasals in
<i>έμμί, στάλλα</i> , etc. 74-76,
77.1, 79 | 4. <i>μi</i> -inflection of contract verbs.
157 |
| 2. <i>άγρέω</i> (<i>άνγρέω</i>) = <i>αίρέω</i> . Glossary | 5. <i>όν</i> = <i>ανά</i> . 6 |
| 3. <i>ζ</i> from <i>ι</i> before vowels. 19 | 6. <i>άπύ</i> = <i>άπό</i> . 22 |
| | 7. <i>κε</i> = <i>άν</i> . 134.2 |

203. Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

- | | |
|------------------------------|--------------------------------------|
| 1. <i>έκάλε-σσα</i> etc. 143 | 2. <i>πεδά</i> = <i>μετά</i> . 135.5 |
|------------------------------|--------------------------------------|

204. Characteristics common to Thessalian¹ and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

- | | |
|---|--|
| 1. Infin. <i>φερέμεν</i> etc. 155.1 | 5. <i>Θεόζοτος</i> . 166.2 |
| 2. 3 pl. <i>-νθι</i> etc. 139.2 | 6. <i>έλεξε</i> = <i>είπε</i> in the official language of decrees. |
| 3. <i>ει</i> = <i>η</i> . 16 | |
| 4. <i>γίννμαι</i> = <i>γίγνομαι</i> . 162.5 | |

Lesbian

205. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201-203.

¹ In some cases only East Thessalian (Pelasgiotis). See 214.

206. In common with various other dialects (8, 9 with Arcadian) :

- | | |
|---|---|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 7. Article as relative. 126 |
| 2. Final $-\bar{\alpha}, -\eta, -\omega$ = $-\bar{\alpha}\iota, -\eta\iota, -\omega\iota$,
from end IV cent. on. 38 | 8. Infin. $-\eta\nu$. 153.1 |
| 3. Psilosis. 57 | 9. Perf. infin. $-\eta\nu$. 147.2 |
| 4. Dat. pl. $-\alpha\iota\sigma\iota, -\omicron\iota\sigma\iota$. 104.7, 106.4 | 10. Pass. infin. $-\eta\nu$. 155.2 |
| 5. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$, etc. 111.1 | 11. $\delta\acute{\epsilon}\kappa\omicron\tau\omicron\varsigma$ = $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$. 6 |
| 6. Masc. σ -stems, acc. sg. $-\eta\nu$, gen. sg. $-\eta$, etc. 108.2 | 12. Early loss of ρ . 50 |

207. Special Lesbian (1 in part Elean) :

- | | |
|---|--|
| 1. $\iota\sigma$ from $\nu\varsigma$, as acc. pl. $\tau\alpha\acute{\iota}\varsigma$,
$\tau\omicron\acute{\iota}\varsigma$, 3 pl. $\phi\acute{\epsilon}\rho\omicron\iota\sigma\iota$. 77.3, 78 | 6. Infin. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ etc. 154.2 |
| 2. $\alpha\acute{\iota}\mu\iota\sigma\upsilon\varsigma$ = $\acute{\eta}\mu\iota\sigma\acute{\upsilon}\varsigma$, etc. 17 | 7. Infin. $\delta\acute{\iota}\delta\omega\nu, \kappa\acute{\epsilon}\rho\nu\bar{\alpha}\nu$, etc. 155.3 |
| 3. $\alpha\acute{\upsilon}\omega\varsigma, \nu\alpha\acute{\upsilon}\omicron\varsigma$, etc. 35 | 8. 3 pl. inv. $-\nu\tau\omicron\nu, -\sigma\theta\omicron\nu$. 140.5 |
| 4. $\acute{\omicron}\tau\alpha$ = $\acute{\omicron}\tau\epsilon$. 132.9 | 9. Recessive accent. 103 |
| 5. $\acute{\omicron}\tau\tau\iota, \acute{\omicron}\pi\pi\omega\varsigma$, etc. 129.2 | 10. $\pi\rho\acute{\omicron}\tau\alpha\nu\iota\varsigma$ (rarely Att.) = $\pi\rho\acute{\upsilon}\tau\alpha\nu\iota\varsigma$. Glossary |

208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as *ἀνά* beside *ὄν*, *μετά* beside *πεδά*, *ὄτε* beside *ὄτα*, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See 280.

Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201, 202.

210. West Greek and Northwest Greek characteristics (cf. 223.1,2,4,6, and 226.1,4,8) :

- | | |
|--|--|
| 1. Retention of τ in $\delta\acute{\iota}\delta\omega\tau\iota$ etc.
($-\tau\iota$ not quotable, but $-\nu\theta\iota$
from $-\nu\tau\iota$), $\acute{\iota}\kappa\alpha\tau\iota, \pi\acute{\omicron}\tau, \Pi\omicron$
$\tau\epsilon\iota\delta\omicron\upsilon\bar{\nu}$. 61 | 3. $\psi\alpha\phi\acute{\iota}\xi\alpha\sigma\theta\epsilon\iota\nu$ etc. 142 |
| 2. $\acute{\iota}\kappa\alpha\tau\iota$ = $\acute{\epsilon}\acute{\iota}\kappa\omicron\sigma\iota$. 116 | 4. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma$ beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| | 5. $\acute{\epsilon}\nu$ = $\acute{\epsilon}\iota\varsigma$. 135.4 |
| | 6. $\sigma\tau$ = $\sigma\theta$ (rare). 85.1 |
| | 7. $\pi\alpha\rho\acute{\alpha}$ at, with with acc. 136.2 |

211. In common with various other dialects :

- | | |
|--|---|
| 1. ι from ϵ before vowels (but oftener ϵ). 9.7 | 9. Psilosis in article. 58 a |
| 2. Final $-\bar{a}$, $-\text{ov}$ (from $-\omega$), $-\epsilon\iota$ (from η) = $-\bar{a}\iota$, $-\omega\iota$, $-\eta\iota$. 38 | 10. ρ init. till about 400 B.C. |
| 3. $\epsilon\varsigma = \epsilon\xi$ before cons. 100 | 11. Gen. sg. $-\bar{a}\text{o}$, usually \bar{a} . 41.4 |
| 4. $\pi\acute{\alpha}\nu\sigma\alpha$ etc. 77.3 | 12. Gen. pl. $-\acute{\alpha}\text{ov}\nu$, usually $-\bar{a}\nu$. 41.4 |
| 5. Acc. pl. $-\text{os}$. 78 | 13. $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, $-\epsilon\iota\text{o}\varsigma$, etc. 111.1 |
| 6. $\tau\tau = \pi\tau$. 86.2 | 14. Plural inflection of $\delta\acute{\upsilon}\omega$, as $\delta\acute{\upsilon}\alpha\varsigma$. 114.2 |
| 7. $\pi\tau\acute{o}\lambda\iota\varsigma$ beside $\pi\acute{o}\lambda\iota\varsigma$. 67 | 15. Νικκοκλέας etc. 166.1 |
| 8. $\delta\delta = \zeta$. 84 | 16. Article as relative. 126 |

212. In common with Boeotian only. See 204.

213. Special Thessalian:

- | | |
|---|--|
| 1. $\text{ov} = \omega$. 23 | 11. $\delta\upsilon\epsilon$ ($\tau\acute{o}\nu\epsilon$, $\tau\acute{o}\iota\upsilon\epsilon\text{o}\varsigma$, etc.) = $\delta\delta\epsilon$. 123 |
| 2. Gen. sg. $-\text{oi}$ (but see 214). 106.1 | 12. Relative use of $\kappa\acute{\iota}\varsigma$, ποῖος . 131 |
| 3. $\kappa\acute{\iota}\varsigma = \tau\acute{\iota}\varsigma$ (but see 214). 68.4 | 13. $\mu\acute{\alpha} = \delta\acute{\epsilon}$. 134.4 |
| 4. More extensive apocopethan in any other dialect, namely in $\kappa\acute{\alpha}\tau$, $\pi\acute{o}\tau$, $\pi\acute{\alpha}\rho$, $\pi\acute{\epsilon}\rho$, $\acute{\omicron}\nu$, $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$, $\acute{\iota}\pi$. 95 | 14. $\mu\acute{\epsilon}\sigma\text{ποδι} = \acute{\epsilon}\omega\varsigma$. 132.9 a |
| 5. Consonant-doubling in $\pi\acute{o}\lambda\lambda\iota\text{o}\varsigma$, $\acute{\iota}\delta\delta\acute{\iota}\alpha\nu$, $\kappa\acute{\upsilon}\rho\text{ρον} = \kappa\acute{\upsilon}\rho\iota\text{ον}$, etc. 19.3 | 15. $\text{Ἄπλων} = \text{Ἀπόλλων}$. 49.3 |
| 6. $\delta\acute{\iota}\acute{\epsilon} = \delta\acute{\iota}\acute{\alpha}$. 7 | 16. $\text{Πετθαλός} = \text{Θεσσαλός}$. 65, 68.2 |
| 7. 3 pl. $\acute{\epsilon}\nu\epsilon\phi\alpha\text{ν}\acute{\iota}\sigma\sigma\text{ο}\epsilon\nu$, $\acute{\epsilon}\delta\acute{\omicron}\upsilon\kappa\alpha\epsilon\upsilon$, etc. 138.5 | 17. $\beta\acute{\epsilon}\lambda\lambda\text{ομαι} = \beta\acute{\omicron}\upsilon\lambda\text{ομαι}$. 75 |
| 8. 3 sg. mid. $\acute{\epsilon}\psi\acute{\alpha}\phi\text{ισ}\tau\epsilon\iota$ etc. Larissa only. 27 | 18. $\lambda\acute{\iota}\theta\text{ιος} = \lambda\acute{\iota}\theta\text{ινος}$. 164.6,9 |
| 9. 3 pl. mid. $\acute{\epsilon}\phi\acute{\alpha}\nu\gamma\text{ρ}\epsilon\nu\theta\epsilon\iota\nu$ etc. Larissa only. 27, 139.2 | 19. $\delta\alpha\acute{\upsilon}\chi\gamma\alpha = \delta\acute{\alpha}\phi\eta\eta$. 68.4 a |
| 10. Infin. $\delta\epsilon\delta\acute{\omicron}\sigma\theta\epsilon\iota\nu$ etc. Larissa only. 27, 156 | 20. $\acute{\omicron}\nu\acute{\alpha}\lambda\alpha = \acute{\alpha}\nu\acute{\alpha}\lambda\omega\mu\alpha$. 164.9 |
| | 21. $\lambda\iota\mu\acute{\eta}\nu = \acute{\alpha}\gamma\text{ορά market-place}$ ($\acute{\alpha}\gamma\text{ορά being} = \acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$) |
| | 22. $\kappa\acute{\iota}\omega\nu$ often used in place of $\sigma\tau\acute{\alpha}\lambda\lambda\alpha$ ($\sigma\tau\acute{\eta}\lambda\eta$) |
| | 23. $\tau\alpha\gamma\acute{o}\varsigma$ as title of a state or municipal official |

214. Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (213.8-10), Crannon, and Phalanna.¹ The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Thessaliotis in two important respects, 1) gen. sg. of *o*-stems in *-ō*, *-ου*, not *-οι*, 2) pres. infin. of thematic verbs in *-εν*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κίς*, dat. pl. of consonant stems in *-σιν* (*χρῆμασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *ἡνλδρέοντος* not *-έντος*, uncontracted gen. sg. in *-αο*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.Π, note). Late inscriptions of Cierium have dat. sg. *-οι*, *-αι*, though at Pharsalus we find *-ου*, *-α*, just as in Pelasgiotis, and in no. 33 *έν ταγα̂* beside *έν ἀταγαίαι* points to *-αι*, *-οι*. On *δδ = ζ* in *ἐξξανακά(δ)δέν*, no. 33, see 84; on *ττ* beside *σσ*, see 81 *b*.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνειος Ἀπλουσι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (279).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

215. External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ανά*, *ἀπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

¹ Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective, η (not $\epsilon\iota$), $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ (not $\gamma\acute{\iota}\nu\upsilon\mu\alpha\iota$), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

Boeotian

216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **203**.

217. West Greek and Northwest Greek characteristics (cf. **223.1-10**, and **226.1,2,8**):

- | | |
|--|--|
| 1. $\delta\acute{\iota}\delta\omega\tau\iota$, $\rho\acute{\iota}\kappa\alpha\tau\iota$, etc. 61 | 7. * $\text{Ἄρταμις} = \text{Ἄρτεμις}$. 13.2 |
| 2. $\rho\acute{\iota}\kappa\alpha\tau\iota = \epsilon\acute{\iota}\kappa\omicron\sigma\iota$. 116 with a | 8. $\kappa\alpha = \kappa\epsilon$, $\acute{\alpha}\nu$. 13.3 |
| 3. $\pi\epsilon\nu\tau\alpha\kappa\acute{\alpha}\tau\iota\omicron\iota$ etc. 116 a , 117 | 9. $\pi\rho\hat{\alpha}\tau\omicron\varsigma = \pi\rho\hat{\omega}\tau\omicron\varsigma$. 114.1 |
| 4. $\acute{\epsilon}\pi\epsilon\sigma\kappa\epsilon\acute{\upsilon}\alpha\acute{\xi}\epsilon$ etc. (but oftener $\tau\tau$). 142 | 10. $\alpha\acute{\upsilon}\tau\acute{\iota}$, i.e. $\alpha\acute{\upsilon}\tau\epsilon\acute{\iota} = \alpha\acute{\upsilon}\tau\omicron\upsilon$. 132.2 |
| 5. $\tau\omicron\acute{\iota}$, $\tau\alpha\acute{\iota} = \omicron\acute{\iota}$, $\alpha\acute{\iota}$. 122 | 11. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. 135.4 |
| 6. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma = \acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 | 12. $\delta\epsilon\acute{\iota}\mu\epsilon\nu\omicron\varsigma = \delta\epsilon\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$. 158 |
| | 13. $\pi\alpha\rho\acute{\alpha}$ at, with w. acc. 136.2 |

218. In common with various other dialects (**20**, **21** mainly Boeotian):

- | | |
|--|---|
| 1. ι from ϵ before vowels. 9.2 | 11. Dat. sg. $-\alpha\iota$ ($-\eta$), $-\omicron\iota$ ($-\upsilon$). 104.3 , 106.2 |
| 2. $\omega =$ spurious $\omicron\upsilon$. 25 | 12. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$, $-\epsilon\acute{\iota}\omicron\varsigma$, etc. 111.1 |
| 3. $\tau\tau$ in $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ etc. 81 | 13. $\alpha\acute{\upsilon}\tau\omicron\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$, $\alpha\acute{\upsilon}\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$, etc. 121.4 |
| 4. $\tau\tau$ in $\mu\acute{\epsilon}\tau\tau\omicron\varsigma$, $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\omicron$, etc. 82 | 14. $\tau\alpha\nu\text{-}\acute{\iota}$ etc. 122 |
| 5. $\delta\delta$, initial $\delta = \zeta$. 84 | 15. 3 pl. $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\alpha\nu$, $\acute{\alpha}\nu\acute{\epsilon}\theta\iota\alpha\nu$, etc. 138.5 |
| 6. $\acute{\epsilon}\varsigma = \acute{\epsilon}\xi$ before cons. (see also 220.1). 100 | 16. 3 pl. inv. $-\nu\tau\omega$ ($-\nu\theta\omega$). 140.3a |
| 7. $\pi\rho\iota\sigma\gamma\epsilon\acute{\upsilon}\varsigma = \pi\rho\epsilon\sigma\beta\epsilon\acute{\upsilon}\varsigma$. 68.1 | 17. Perf. $\acute{\alpha}\pi\omicron\delta\epsilon\delta\acute{\alpha}\nu\theta\iota$ etc., without κ . 146.1 |
| 8. ρ between vowels till about 450 B.C.; initial till about 200 B.C. 50 , 53 | 18. $\acute{\epsilon}\nu\tau\omega$ ($\acute{\epsilon}\nu\theta\omega$) = $\acute{\omicron}\nu\tau\omega\nu$. 163.6 |
| 9. Nom. sg. m. $-\bar{\alpha}$ beside $-\bar{\alpha}\varsigma$. 105.1 a | 19. $\Delta\iota\omicron\kappa\lambda\acute{\epsilon}\alpha\varsigma$ etc. 166.1 |
| 10. Gen. sg. m. and gen. pl. in $-\bar{\alpha}\omicron$, $-\bar{\alpha}\omega\nu$ (but $\tau\hat{\alpha}\nu$). 41.4 | 20. Consonant-doubling in hypocoristics. 89.5 |
| | 21. Patronymics in $-\acute{\omega}\nu\delta\alpha\varsigma$. 164.8 |

219. In common with Thessalian only. See **204**.

220. Special Boeotian. Most of the peculiarities of the vowel-system (221) also belong here :

- | | |
|---|--|
| 1. $\acute{\epsilon}\sigma = \acute{\epsilon}\xi$ before vowels. 100 | 4. $\acute{\epsilon}\iota\nu\acute{\iota}\xi\alpha\nu = \acute{\eta}\nu\epsilon\gamma\kappa\alpha\nu$. 144 <i>a</i> |
| 2. $\acute{\epsilon}\pi\pi\alpha\sigma\iota\varsigma = \acute{\epsilon}\mu\pi\alpha\sigma\iota\varsigma$. 69.4 | 5. $\beta\acute{\epsilon}\iota\lambda\omicron\mu\alpha\iota = \beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 |
| 3. $\omicron\acute{\upsilon}\tau\omicron\varsigma, \omicron\acute{\upsilon}\tau\alpha$, etc. 124 | 6. Hypocoristics in $-\epsilon\iota$. 108.2 |

221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of υ as u . But even this led to a change in spelling to ou , while on the other hand the υ with its Attic value of \ddot{u} as a basis was used to indicate approximately the sound, probably \ddot{o} , which the diphthong oi had come to have. See 24, 30. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows :

- | | |
|---|---|
| $\iota = \epsilon$ before vowels. 9.2. | V cent. B.C. (in the epichoric alphabet |
| $\iota, \epsilon, \epsilon\iota, \iota$) | |
| $\iota = \epsilon\iota$. 29. | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon\iota, \iota$) |
| $\eta = \alpha\iota$. 26. | About 400 B.C. |
| $\epsilon\iota = \eta$. 16. | “ “ “ |
| $ou = \upsilon$. 24. | “ 350 “ (but great inconsistency in the spelling. |
| $iov = \upsilon$. 24. | “ 300 “ ing. $\upsilon = \upsilon$ and $oi = oi$ also fre- |
| $\upsilon = oi$. 30. | “ 250 “ quent till near end of III cent.) |
| $\epsilon\iota = oi$. 30. | II cent. “ (rare) |

222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek $\kappa\omicron\iota\nu\acute{\eta}$. But there are some scattered examples of the dative plural of consonant stems in $-\omicron\iota\varsigma$, as $\acute{\eta}\gamma\upsilon\varsigma$ ($\alpha\acute{\iota}\gamma\omicron\iota\varsigma$) etc., and the appearance of $\sigma\tau = \sigma\theta$ (85.1) and $\delta\alpha\mu\iota\omega\acute{\epsilon}\mu\epsilon\nu, \delta\alpha\mu\iota\omega\acute{\omicron}\nu\tau\epsilon\varsigma$ (159) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic $\kappa\omicron\iota\nu\acute{\eta}$ becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in $\kappa\omicron\iota\nu\acute{\eta}$, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

WEST GREEK

223. General West Greek characteristics:

1. *δίδωτι* etc. Retention of τ in the verb-endings *-τι, -ντι*, in *ῥίκατι* and the hundreds in *-κάτιοι*, in *ποτί* (Cret. *πορτί*), *Ποτειδάν, τύ*, and some other words which show the change to σ in the East Greek dialects. 61
2. (*ῥ*)*ίκατι* = *εἴκοσι*. 116 with *a*
3. *τριακάτιοι* etc. = *-κόσιοι*. 116*a*, 117.2
4. *ἐδίκαξα* etc. But restricted in Argolic. 142
5. *τοί, ταί* = *οί, αἱ*. But Cretan *οί, αἱ*. 122
6. *ιαρός* (*ιαρός*) = *ιερός*. 13.1
7. **Ἄρταμις* = **Ἄρτεμις*. But Cretan **Ἄρτεμις*. 13.2
8. *κα, τόκα, πόκα, ὄκα, γα*. 13.3
9. *πῶτος* = *πῶτος*. 114.1
10. *ὄπει* = *ὄπον*, etc. 132.2
11. *ὄπη* etc. 132.6
12. *ὄπω* = *ὀπόθεν*, etc. 132.7
13. *φέρομες* etc. 138.3
14. Fut. *-σέω*. But restricted in Heracleian. 141
15. Fut. pass. with act. endings. 145
16. *τέτορες* = *τέτταρες*. 114.4
17. *τετρώκοντα* = *τετταράκοντα*. 116
18. *ἐμίν* = *ἐμοί*, etc. 118.4*b*
19. *ἐμέος* = *ἐμοῦ*, etc. 118.3*b*
20. *ἡμισσος* = *ἡμισυς*. 61.6
21. *ὀδελός* = *ὀβολός*. 49.3
22. Word-order *αἱ τίς κα*. 179

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομες* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when *-μεν* had been introduced from the *κοινή*, just as it was at Delphi before the end of the fourth century B. C. The early substitution of the *κοινή* forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16-19.

b. The first ten of these characteristics are also Boeotian (217), several also Thessalian (210), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in 180 are often

casually referred to as "Doric," e.g. $\alpha\acute{\iota} = \epsilon\acute{\iota}$, $\eta\acute{\varsigma} = \eta\acute{\nu}$, $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\epsilon}\theta\epsilon\nu$, $\pi\acute{\alpha}\mu\alpha$, $\acute{\iota}\kappa\omega$, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of η from $\alpha\epsilon$ (41.1 with α).

a. Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that $\tau\acute{o}\acute{\iota}$, $\tau\acute{\alpha}\acute{\iota}$ or pron. datives like $\acute{\epsilon}\mu\acute{\iota}\nu$ still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g. $\acute{\omicron}\pi\alpha$, since $\acute{\omicron}\pi\omicron\nu$ is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

225. The declension of nouns in $-\acute{\epsilon}\upsilon\varsigma$ with gen. sg. $-\acute{\epsilon}\omicron\varsigma$ acc. sg. $-\acute{\eta}$ is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. imv. $-\nu\tau\omega$ is common to all the Doric dialects except Cretan, but the distribution of $-\nu\tau\omega$ and $-\nu\tau\omega\nu$ does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g. $\tau\acute{\eta}\nu\omicron\varsigma = \acute{\epsilon}\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$ (125.1), $\acute{\alpha}\upsilon\tau\omicron\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$ (121.4), $\pi\rho\acute{\omicron}\sigma\theta\alpha = \pi\rho\acute{\omicron}\sigma\theta\epsilon$ (133.1), $\text{'}\acute{\Lambda}\pi\acute{\epsilon}\lambda\lambda\omega\nu$ (49.3), $\lambda\acute{\omega} = \theta\acute{\epsilon}\lambda\omega$ (Glossary), $\nu\tau$, $\nu\theta = \lambda\tau$, $\lambda\theta$ (72). The use of $-\iota\zeta\omega = -\acute{\omicron}\omega$ in certain verbs (162.1), of $\sigma\kappa\epsilon\nu\acute{\omicron}\omega = \sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$, and of $\gamma\acute{\epsilon}\lambda\alpha\mu\iota$, $\acute{\epsilon}\lambda\alpha\mu\iota$ (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

NORTHWEST GREEK

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

- | | |
|--|---|
| 1. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. Also Thess., Boeot., and Arc-Cypr. ($\acute{\iota}\nu$). 135.4 | 6. $\pi\acute{\alpha}\nu\tau\omicron\upsilon\varsigma$ etc., dat. pl. But in Delph. only late and due to the N.W.Gr.k. $\kappa\omicron\iota\nu\acute{\eta}$. 107.3 |
| 2. $\kappa\alpha\lambda\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$ etc. (El. $-\eta\mu\epsilon\nu\omicron\varsigma$). Also Boeot. 158 | 7. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ etc., acc. pl. El., Ach., but not Locr., and rare in Delph. 107.4 |
| 3. $\phi\acute{\alpha}\rho\omega$ etc. But rare in Delph. 12 | 8. $\pi\alpha\rho\acute{\alpha} \acute{\alpha}\tau$, with w. acc. Also Boeot., Thess., Meg., Lac. 136.2 |
| 4. $\sigma\tau = \sigma\theta$. 85.1 | |
| 5. $\acute{\epsilon}\nu\tau\epsilon$, Delph. $\acute{\eta}\acute{\nu}\tau\epsilon = \acute{\epsilon}\sigma\tau\epsilon$. No example in El. 135.4 | |

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e. g. masc. \bar{a} -stems with nom. sg. \bar{a} , gen. sg. $\bar{a}\bar{s}$ (105.1 a, 2 b), patronymics in $\bar{\omega}\nu\delta\alpha\varsigma$ or $\bar{\omega}\nu\delta\alpha\varsigma$ (164.8), proper names in $\bar{\kappa}\lambda\acute{\epsilon}\alpha\varsigma$ (166.1). Note also the peculiarities common to Boeotian and Thessalian only (204), most of which are not Aeolic.

Phocian (Delphian)

227. West Greek characteristics. See 223–225.

228. Northwest Greek characteristics. See 226.

229. Aeolic elements: $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$ in all the earlier inscriptions. 107.3. Here also, perhaps, the words $\tau\alpha\gamma\acute{o}\varsigma$ (also Thess., Cypr., and poetical), $\kappa\epsilon\rho\alpha\iota\acute{\omega}$ (also Hom.) = $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$, $\delta\acute{\iota}\delta\eta\mu\iota$ (also Boeot. and Hom.) = $\delta\acute{\epsilon}\omega$.

230. Other characteristics, mostly in common with various other dialects:

- | | |
|--|---|
| 1. f initial till about 400 B.C.;
intervocalic only in a VI
cent. inscr. 52, 53 | 11. $\tau\eta\eta\omicron\varsigma$ ($\tau\eta\eta\epsilon\acute{\iota}$) = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 2. Peculiarities in use of spir.
asper. 58 a, c | 12. $\rho\acute{o}\iota\kappa\omega$ = $\omicron\acute{\iota}\kappa\omicron\theta\epsilon\nu$. 132.7 |
| 3. $\tau\acute{\omega}\lambda$ $\Lambda\alpha\beta\upsilon\alpha\delta\acute{\alpha}\nu$, $\tau\omicron\nu\eta\acute{\nu}\omicron\mu\omicron\upsilon\varsigma$,
etc. 96, 97 | 13. $\acute{\epsilon}\chi\theta\acute{o}\varsigma$, $\acute{\epsilon}\chi\theta\omega$. 133.3 |
| 4. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$. 89.3 | 14. $\acute{\epsilon}\nu\delta\acute{o}\varsigma$, $\acute{\epsilon}\nu\delta\omega$, $\acute{\epsilon}\nu\delta\upsilon\varsigma$. 133.4 |
| 5. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 | 15. $\pi\omicron\acute{\iota}$ (beside $\pi\acute{o}\tau$) = $\pi\rho\acute{o}\varsigma$.
135.6 b |
| 6. $\acute{\iota}\alpha\rho\eta\acute{\iota}\omicron\nu$ etc. 164.1 | 16. 3 pl. perf. in $\bar{\alpha}\pi\iota$. 138.4 |
| 7. $\acute{\epsilon}\nu\eta\eta$ = $\acute{\epsilon}\nu\eta\acute{\epsilon}\alpha$. 42.1 | 17. Infin. $\bar{\epsilon}\nu$. 153.2 |
| 8. $\eta\acute{\epsilon}\beta\delta\epsilon\mu\omicron\varsigma$ = $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$. 114.7 | 18. $\sigma\upsilon\lambda\acute{\epsilon}\omega$ = $\sigma\upsilon\lambda\acute{\alpha}\omega$. 161.2 |
| 9. $\acute{\alpha}\nu\tau\omicron\sigma\alpha\nu\tau\acute{o}\varsigma$, $\acute{\alpha}\nu\sigma\alpha\nu\tau\acute{o}\varsigma$. 121.4 | 19. $\sigma\tau\epsilon\phi\alpha\nu\acute{\omega}$ = $\sigma\tau\epsilon\phi\alpha\nu\acute{o}\omega$. 159 |
| 10. $\tau\omicron\upsilon\tau\alpha$ = $\tau\acute{\alpha}\upsilon\tau\alpha$. 124 | 20. $\pi\omicron\acute{\iota}\omega\nu\tau\iota$, $\pi\omicron\acute{\iota}\omicron\upsilon\tau\omega\nu$. 42.5 d, 6 |
| | 21. $\pi\omicron\acute{\iota}\omega\acute{\iota}\nu\tau\alpha\iota$. 158 |
| | 22. $\eta\tau\alpha\iota$ (late). 163.9 |

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek $\kappa\omicron\iota\nu\eta$ (see 279), resulting in the striking mixture (e. g. dat. pl. $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$, $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$, $\pi\acute{\alpha}\sigma\iota$) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ιστάνθω, θέλωνθι, κλαρωσί* ($\bar{i} = \epsilon\bar{i}$) from Stiris, near the Boeotian boundary, and the spellings *κή* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

232. West Greek characteristics. See 223–225.

233. Northwest Greek characteristics. See 226.

234. In common with various other dialects :

- | | |
|---|--|
| 1. <i>κοθαρός</i> (Περροθαρῖαν). 6 | 5. <i>κὰ(τ) τόν, πὸ(τ) τόν</i> , etc. 95 a |
| 2. <i>Ὀπόεντι, Ὀποντίους</i> . 44.4 | 6. <i>ἐχθός = ἐκτός</i> . 133.3 |
| 3. <i>ϕ</i> initial and sometimes inter-vocalic. 52, 53 | 7. <i>ποί = πρόσ</i> , once. 135.6 b |
| 4. Peculiarities in use of spiritus asper. 58 a, d | 8. <i>δείλομαι = βούλομαι</i> . 75 |

235. Special Locrian :

- | | |
|--|---|
| 1. Assim. of <i>ἐκ</i> in <i>ἐ(τ) τᾶς, ἐ(λ) λιμένος</i> , etc. 100 | 3. <i>ἡρέσται = ἐλέσθαι</i> . 12 |
| 2. <i>φρίν = πρίν</i> . 66 | 4. <i>κατά</i> according to w.gen. 136.5 |
| | 5. <i>φότι</i> beside <i>ἡότι</i> . 129.2 a |

236. The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See 279. In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (107.3) is noteworthy.

Elean

237. West Greek characteristics. See 223–225.

238. Northwest Greek characteristics. See 226.

239. In common with various other dialects :

1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25
2. Psilosis. 57
3. $\delta\delta$ (also $\tau\tau$) = ζ . 84
4. $\rho\rho$ = $\rho\sigma$. 80
5. Rhotacism of final ς . 60.1
6. Loss of intervocalic σ (late). 59.3
7. f init. even before consonants, rarely intervoc.; late *βοικίαρ* = *οίκιας*. 51-55
8. *αἰλότρια* = *ἀλλότρια*. 74 b
9. Omission of ι in $\epsilon\alpha$ = $\epsilon\acute{\iota}\eta$, etc. 31
10. *γραφεύς* = *γραφεύς*. 5
11. *δήλομαι* = *βούλομαι*. 75
12. Nom. sg. *τελεστά*. 105.1 a
13. Dat. sg. *-οι*. 106.2
14. Acc. pl. *-αις, -αιρ, -οιρ*. 78
15. Dat. pl. *φύγάδεσσι* (but usually *-οις*). 107.3
16. *βασιλεύς, -ῆος*. 111.1
17. *ἄσσιστα* = *ἄγγιστα*. 113.3
18. *τοῖ, ταῖ* = *τόδε, τάδε*. 122
19. *ῥσταριν* = *ῥστερον*. 133.6
20. *ὑπά* = *ὑπό*. 135.3
21. Infin. *-ην*. 153
22. 3 sg. subj. *-η* (*ἐκπέμπα*). 149
23. Aor. subj. in \bar{a} (*φνγαδεύαντι, ποιήτατι*). 151.1
24. 3 sg. opt. *-σειε* (*-haiε*). 152.4
25. μ -forms *συλαίε, δαμοσιόια, δαμοσιῶμεν*. 157 b
26. *ἔγρα(μ)μένος* = *γεγραμμένος*. 137

240. Special Elean :

1. \bar{a} = η . 15
2. a = ϵ , not only before ρ , but after ρ , before final ν , etc. 12 with a
3. *πόλερ* = *πόλις*. 18 b
4. ζ = δ (only in earliest inscr.). 62.2
5. $\sigma\sigma$ = $\sigma\theta$ (late). 85.2
6. *μείς* = *μήν*. 112.3
7. Dual *δυοίοις, ἀντοίοιρ*. 106.6
8. Verbs in *-ειω* (*-αιω*) = *-εω*. 161.1
9. *ῆστω* = *ἔστω*. 163.5
10. *πάσχω* = *πάσχω*. 66
11. *τιαρῶ, τέπιαροι*, etc. 94.9
12. *ἄνευς* = *ἄνευ*, and used w. acc. 133.6, 136.4
13. Opt. w. *κα* in commands; also subj. (late). 175
14. Opt. regularly in fut. conditions etc. 176
15. For peculiar words and meanings, see, in Glossary, *γράφος, δίκαια, δίφνιος, φέρρω, κατιαραίω, ἰμάσχω, θηλύτερος, ἔρσεναιτέρος*.

241. *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., *ap* from *ep* is, with one exception (*ῥσταριν*), given up, as in *θηλυτέραν, ἔρσεναιτέραν* (note also

έρσεν- = earlier *φάρρεν-*), and *περί* (earlier *πάρ*, with apocope), though *ρα* from *ρε* is seen in *κατιαραίων*; *πάσχω* has its usual form (earlier *πάσκω*); the characteristic Elean words *φέρρω* = *φεύγω* in its technical sense, *δίφνιον* (*ζίφνιον*), and *γράφος* have given place to the usual *φεύγω*, *διπλάσιον*, and *γράμμα*. The Damocrates decree (no. 61), from the first half of the third century B.C., has *ερ*, never *αρ*, *ὑπό* not *ὑπά*, and shows considerable *κοινή* influence in the vocabulary, e.g. *καθῶρ* (*καθώς*), *ἔγκτησις*.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final *ς* is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both *σσ*, not *στ*, = *σθ*, loss of intervocalic *σ*; in no. 60 *ττ*, not *δδ*, = *ζ*, dat. pl. *φυγάδεσσι* (not *-οις*); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic *κοινή* in public inscriptions of Elis belongs to the end of the third century B.C.

DORIC

Laconian

242. West Greek characteristics. See 223-225.

243. Other characteristics, mostly in common with various other dialects:

- | | |
|---|--|
| 1. <i>η, ω</i> = spurious <i>ει, ου</i> . 25 | 9. <i>αὐτός</i> reflex. 121.3 |
| 2. <i>ι</i> from <i>ε</i> before vowels. 9.5 | 10. <i>τετράκιν</i> etc. 133.6 |
| 3. <i>h</i> from intervoc. <i>σ</i> . 59.1 | 11. Adv. <i>ταντᾶ, hᾶτ', πέποκα</i> .
132.5a, 6 |
| 4. Rhotacism of final <i>ς</i> (late). 60.2 | 12. <i>ἄσσιστα</i> = <i>ἄγχιστα</i> . 113.3 |
| 5. <i>σ = θ</i> (late in inscr.). 164 | 13. Infin. <i>-ην</i> . 153 |
| 6. <i>Ποχοιδάν</i> = <i>Ποσειδών</i> . 49.1,
61.5 | 14. 3 pl. imv. <i>-ντω</i> . 140.3a |
| 7. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3 | |
| 8. <i>ϝ</i> initial till about 400 B.C.;
intervocalic in early inscriptions;
later sometimes <i>β</i> . 50-53 | |

244. *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (278), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70–73.

Heracleian

245. West Greek characteristics. See 223–225.

246. In common with various other dialects :

- | | |
|--|------------------------------|
| 1. η, ω = spurious <i>ει, ου</i> . 25 | 8. δήλομαι = βούλομαι. 75 |
| 2. ι from ε before vowels. 9.6 | 9. τρίς nom. pl. 114.3 |
| 3. ἀνεπίγραφος. 5 | 10. τήνος = ἐκείνος. 125.1 |
| 4. καθαρός, τοφίων. 6 | 11. ἄνωθα, ἔμπροσθα. 133.1 |
| 5. τάμνω = τέμνω. 49.4 | 12. Infin. -εν. 153.2 |
| 6. ρ initial, but with many irregularities. 50 b | 13. 3 pl. inv. -ντω. 140.3 a |
| 7. Peculiarities in use of spiritus asper. 58 c, d | 14. ἔντες = ὄντες. 163.8 |
| | 15. ἀνθεῶσθαι. 146.4 |
| | 16. Article as relative. 126 |

247. Special Heracleian :

- | | |
|-------------------------------------|------------------------------------|
| 1. ἔντασσι, ποιόντασσι. 107.3 | 5. ἔρρηγεία = ἔρρωγυία. 146.4, 148 |
| 2. γεγράψαται, μεμισθώσωνται. 146.3 | 6. κλαίγω = κλείω. 142 a |
| 3. ἐμετρίωμες, μετρίωμεναι. 42.5b | 7. πολιστός = πλείστος. 113.2 |
| 4. πεφυτευκῆμεν. 147.2 | |

248. *κοινή* influence. *κοινή* forms appear now and then in the Heracleian Tables, especially in the numerals. Thus *τρεις* beside *τρίς* — *τέσσαρες*, *τεσσαράκοντα* beside *τέτορες*, *τετρώκοντα* — *-κόσιοι* beside *-κάτιοι* — *χίλιοι* for *χῆλιοι* — *φίκατι*, with *ει* from *εἴκοσι*, beside *φίκατι* — *εἰ* beside *αἰ* — *hoi* beside *τοί*.

Argolic

249. West Greek characteristics. See 223–225. But *δικάσαι*, not *δικάξαι*, 142.

250. Other characteristics, mostly in common with various other dialects:

- | | |
|---|--|
| 1. Intervoc. <i>σ</i> to <i>h</i> , and lost. 59.2 | 11. <i>τύ</i> acc. sg. 118.5 |
| 2. <i>πάνσα</i> , <i>ένς</i> , <i>τόνς</i> , etc. 77.3, 78 | 12. <i>νιν</i> acc. sg. 3 pers. pron. 118.5 |
| 3. <i>ιαρός</i> with lenis. 58 <i>b</i> | 13. <i>τῆνος</i> = <i>έκείνος</i> . 125.1 |
| 4. <i>ποί</i> = <i>πρός</i> , before dentals. 135.6 <i>b</i> | 14. <i>έχθοι</i> , <i>ένδοι</i> . 133.3, 4 |
| 5. <i>άλιασσις</i> etc. 164.3 | 15. <i>άνενν</i> = <i>άνεν</i> . 133.6 |
| 6. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , sometimes. 25 <i>a</i> | 16. <i>συντιθησι</i> . 138.1 |
| 7. <i>ι</i> from <i>ε</i> before vowels, sometimes. 9.7 | 17. Infin. <i>-εν</i> . 153.2 |
| 8. <i>γροφείς</i> etc. 5 | 18. 3 pl. imv. <i>-ντω</i> . 140.3 <i>a</i> |
| 9. <i>πεδά</i> = <i>μετά</i> . 135.5 | 19. <i>έσσα</i> , <i>έασσα</i> = <i>ούσα</i> . 163.8 |
| 10. <i>ϕ</i> in all positions in earliest inscriptions; initial till about 400 B.C. 52–55 | 20. <i>γράφσμα</i> = <i>γράμμα</i> . 164.4 |
| | 21. <i>ά(ϕ)ρητεύω</i> <i>preside</i> . 55 |
| | 22. <i>τρέω</i> = <i>φεύγω</i> <i>be banished</i> . No. 78.5, note |
| | 23. <i>άρτύναι</i> , official title. No. 78.2, note |

251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ές* and *τός* (less probably *τός*) in contrast to Arg. *ένς*, *τόνς*. Cf. Cret. *τός* beside *τόνς*, 78. From Hermione are also found genitive singular and accusative plural in *-ω*, *-ως*.

Corinthian

252. West Greek characteristics. See 223-225.

253. In common with various other dialects:

- | | |
|---|--|
| 1. $\acute{\epsilon}\nu\theta\epsilon\acute{\iota}\nu = \acute{\epsilon}\lambda\theta\epsilon\acute{\iota}\nu$. 72 | 7. $\acute{\epsilon}\nu\delta\acute{\omicron}\varsigma, \acute{\epsilon}\nu\delta\omicron\iota, \acute{\epsilon}\xi\omicron\iota$. Syrac. 133.4,5 |
| 2. $\lambda\acute{\omega} = \theta\acute{\epsilon}\lambda\omega$. Glossary | 8. 3 pl. inv. $-\nu\tau\omega$. 140.3 a |
| 3. $\text{'Απ}\acute{\epsilon}\lambda\lambda\omega\nu = \text{'Απ}\acute{\omicron}\lambda\lambda\omega\nu$. 49.3 | 9. ρ in early inscr. in all positions; init. till about 400 B.C.; sometimes β . 51-55 |
| 4. $\mu\acute{\epsilon}\iota\varsigma = \mu\acute{\eta}\nu$. 112.3 | |
| 5. Hypocoristics in $-\eta\nu$. 165.7 | |
| 6. $\pi\acute{\omicron}\delta\epsilon\sigma\sigma\iota$ etc., in various colonies. 107.3 | |

254. Special Corinthian. Very early monophthongization of $\epsilon\iota$ and ou . 28, 34

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of $\kappa\omicron\iota\nu\acute{\eta}$ forms is considerable.

Megarian

256. West Greek characteristics. See 223-225.

257. In common with various other dialects:

- | | |
|--|---|
| 1. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$. 89.3 | 4. Gen. sg. m. $\Phi\acute{\alpha}\gamma\acute{\alpha}\varsigma$ etc. 105.2 b |
| 2. $\epsilon\nu = \epsilon\omicron$, late. 42.5 | 5. $\mu\acute{\epsilon}\iota\varsigma = \mu\acute{\eta}\nu$. 112.3 |
| 3. ρ initial in V cent., but lost between vowels. | 6. $\lambda\acute{\omega} = \theta\acute{\epsilon}\lambda\omega$. Glossary |
| | 7. $\lambda\acute{\alpha}\xi\omicron\mu\omicron\iota = \lambda\alpha\mu\beta\acute{\alpha}\nu\omega$. Glossary |

258. Special Megarian:

- | | |
|--|--|
| 1. $\Theta\acute{\epsilon}\delta\omega\rho\omicron\varsigma, \Theta\omicron\kappa\lambda\acute{\epsilon}\iota\delta\alpha\varsigma$, etc. 42.5 d | 2. $\sigma\acute{\alpha} = \tau\acute{\iota}\nu\alpha$. 128 |
| 3. $\alpha\iota\sigma\iota\mu\nu\acute{\alpha}\tau\alpha\varsigma, \alpha\iota\sigma\iota\mu\nu\acute{\alpha}\omega = \alpha\iota\sigma\iota\mu\nu\acute{\eta}\tau\eta\varsigma, \alpha\iota\sigma\iota\mu\nu\acute{\alpha}\omega$. 20. Apart from the difference of vowel, the words are peculiar to Megarian and Ionic. | |

259. Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows $\kappa\omicron\iota\nu\acute{\eta}$ influence.

Rhodian

260. West Greek characteristics. See 223–225.

261. In common with various other dialects:

- | | |
|---|--|
| 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | 6. $\acute{\epsilon}\xi\tilde{\alpha}\nu = \acute{\epsilon}\xi\tilde{\eta}\varsigma$. 133.6 |
| 2. $\eta, \omega =$ spurious $\epsilon\iota, \omicron\upsilon$, in some words. 25 <i>a</i> | 7. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 3. $\iota\epsilon\rho\acute{\omicron}\varsigma$ with lenis. 58 <i>b</i> | 8. $\tau\iota\acute{\mu}\acute{\epsilon}\omega = \tau\iota\acute{\mu}\acute{\alpha}\omega$. 161.2 |
| 4. $\delta\pi\upsilon\varsigma, \nu\iota\varsigma$. 132.4 | 9. $\tau\iota\mu\tilde{\alpha}\kappa\rho\acute{\alpha}\tau\eta\varsigma$ etc. 167 |
| 5. $\delta\kappa\kappa\alpha = \delta\kappa\alpha \kappa\alpha$. 132.9 | 10. $\chi\rho\acute{\eta}\iota\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |

262. Special Rhodian: Infinitive in $-\mu\epsilon\iota\nu$. 154.5. $\kappa\tau\omicron\iota\nu\alpha$, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus. $\mu\alpha\sigma\tau\rho\acute{\iota}$ as the highest officers of the state are peculiar to Rhodes.

263. $\kappa\omicron\iota\nu\acute{\eta}$ influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric $\kappa\omicron\iota\nu\acute{\eta}$ (278), though with frequent retention of the characteristic infinitive in $-\mu\epsilon\iota\nu$. In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

Coan

264. West Greek characteristics. See 223–225.

265. In common with various other dialects:

- | | |
|---|--|
| 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | 7. $\acute{\epsilon}\xi\tilde{\alpha}\nu = \acute{\epsilon}\xi\tilde{\eta}\varsigma$. 133.6 |
| 2. $\eta, \omega =$ spurious $\epsilon\iota, \omicron\upsilon$, in some words. 25 <i>a</i> | 8. Aor. subj. $\acute{\iota}\pi\omicron\kappa\acute{\omicron}\nu\psi\epsilon\iota$. 150 |
| 3. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 9. Infin. $-\epsilon\nu$; also in contract verbs. 153.2,3 |
| 4. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota = \beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 | 10. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 5. Acc. pl. $-\omicron\varsigma$ beside $-\omicron\upsilon\varsigma$. 78 | 11. $\chi\rho\acute{\eta}\iota\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |
| 6. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma, -\acute{\epsilon}\omicron\varsigma, -\tilde{\eta}$, but early $-\tilde{\eta}\iota, -\tilde{\eta}\varsigma$. 113.3 | |

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ιερείς* beside *ιαρείς*, *εϊκάς* beside *ικάς*, acc. pl. *τρεις*, *έστία* beside *ιστία*, etc., but preserves some forms which are never found later as *ιέρηι*, *τεταρτής* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in 278.

Theran

267. West Greek characteristics. See 223–225.

268. In common with various other dialects:

- | | |
|---|---|
| 1. <i>ευ</i> = <i>εο</i> . 42.5 | 7. Acc. pl. <i>-ος</i> . 78 |
| 2. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , in some words. 25 a | 8. <i>πεδά</i> = <i>μετά</i> . 135.5 |
| 3. <i>ούρος</i> from <i>ὄρφος</i> . 54 | 9. <i>έξάν</i> = <i>έξής</i> . 133.6 |
| 4. <i>φ</i> lost in the earliest times. 50 | 10. Subj. <i>πέπρᾶται</i> etc. 151.1 |
| 5. <i>ρρ</i> = <i>ρσ</i> . 80 | 11. Infin. <i>-εν</i> ; also in contract verbs. 153.2,3 |
| 6. <i>δήλομαι</i> = <i>βούλομαι</i> . 75 | |

269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ιαρές* nom. and acc. pl. of *ιαρεύς* (111.3), *τελεσφορέντες* (157).

Cretan

270. West Greek characteristics. See 223–225. But *οί*, *αί*, not *τοί*, *ταί*, and **Αρτεμις* not **Αρταμις*.

271. In common with various other dialects:

- | | |
|--|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | 6. Psilosis. 57 |
| 2. <i>ξήνος</i> from <i>ξένφος</i> , etc. 54 | 7. <i>φ</i> init. till III cent. B.C.; sometimes <i>β</i> ; <i>φίσφος</i> ; intervoc. only in cpds. 50–54 |
| 3. <i>ι</i> from <i>ε</i> before vowel. 9.4 | |
| 4. <i>τράπω</i> , <i>τράφω</i> . 49.2 | |
| 5. * <i>Απέλλων</i> = * <i>Απόλλων</i> . 49.3 | 8. <i>πάνσα</i> etc. 77.3 |

9. *τὸν* beside *τός*, etc. 78
10. *ττ* in *πράττω* etc. 81
11. *ττ* in *ὀπότης* etc. 82
12. *δδ*, *δ* (sometimes *ττ*, *τ*) = *ζ*.
84
13. *ττ* = *πτ*. 86.2
14. *ττ* = *στ* (rare). 86.4
15. *ἐς* = *ἐξ* before cons. 100
16. *αὐτόν* neut. = *αὐτό*. 125.2
17. *ὄπυι* = *ὄποι*, etc. 132.4
18. *πρόθηθα* = *πρόσθε*. 133.1
19. *ἐνδός*, *ἔξοι*. 133.4,5
20. *αὐτιν*, *αὐταμέριν*. 133.6
21. *πεδά* = *μετά*. 135.5
22. *ἀντί* in presence of, ἀμφί concerning. 136.7,8
23. Aor. subj. *λαγᾶσει* etc. 150
24. Subj. *πέπᾶται* etc. 151.1
25. Infin. *-εν*; also in contract verbs. 153.2,3
26. Verb-forms in *-εω* (*-ιω*) = *-αω*. 161.2
27. *ἴαττα* = *οὔσα*. 163.8
28. *λῶ* (*λείω*) = *θέλω*. Glossary
29. *πόλις* = *δήμος*. Glossary
30. *καρτερός* = *κρατερός*, in meaning = *κύριος*. 49.2 a, Glossary

272. Special Cretan :

1. *υ* = *λ* before cons., sometimes.
71
2. *θθ* (rarely *τθ*) = *σθ*. 85.3
3. *θθ* = *σσ*, late. 81 a
4. *ττ* = *κτ*. 86.1
5. *νν* = *ρν*. 86.5
6. *μμ* = *μν*. 86.6
7. *πρέιγυς*, *πρέιγων*, *πρέιγιστος*, etc. = *πρέσβυς* etc.
86.3
8. *μαίτυρ-* = *μάρτυρ-*. 71 a
9. Assimilation in sentence combination more extensive than elsewhere. 97.4,5,
98
10. Acc. pl. of cons. stems in *-αυς*. 107.4
11. Acc. pl. *τρίνυς*. 114.3
12. *ῥιν* *αὐτοῖ*, *τὰ ῥὰ αὐτᾶς* = *ἐαυτοῖ*, *τὰ ἐαυτῆς*. 121.1
13. *ὄτις*, gen. sg. *ὄτι*, acc. pl. neut. *ᾄτι*, dat. sg. *ὄτιμι*. 129.3,
128
14. *ὄτειος* = *ὄποιος*. 130
15. *ὄτερος* = *ὀπότερος*. 127
16. *ὄπαι* as final conj. 132.5,8 a
17. *πορτί* = *πρός*. 70.1, 135.6
18. *αἰλέω* = *αἰρέω*. 12
19. Infin. *-μην* beside *-μεν*. 154.4
20. *θίνος* = *θείος*. 164.9
21. *τέλομαι* = *ἔσομαι*. 163.10
22. *ὠνέω*, *πεύθω*, *ἐλευσέω*. 162.9
23. *λαγαίω* release. 162.8
24. *κόσμος*, official title. Glossary

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *εο*, which, instead of becoming *ιο*, appears as *ο* in close, *ω* in open, syllables (42.5 *c, d*), e.g. *κοσμόντες, ἐπαιῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμόντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimolus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaeans envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laonians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a σ in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic σ (*h* or σ) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1,2. The fact that Arcadian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, agreeing with Cyprian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, are found only in one early

inscription (no. 16), while all others have $\tau\iota\varsigma$ and $\kappa\alpha\acute{\iota}$, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, $\pi\lambda\acute{o}\varsigma$ was replaced by the usual $\pi\lambda\acute{\epsilon}\omicron\nu$, in spite of the fact that other equally marked peculiarities like $\acute{\iota}\nu = \acute{\epsilon}\nu$ were unaffected. The Eleans gave up even in the sixth century their use of ζ for the δ of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic $\text{H} = \eta$ (4.6). It is not accidental that $\epsilon\nu$ for $\epsilon\omicron$, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as $\tau\acute{\epsilon}\lambda\epsilon\omega\varsigma$ and $\acute{\alpha}\pi\omicron\delta\epsilon\acute{\xi}\acute{\alpha}\nu\tau\omega$. Even in the fifth century the coins of the Rhodian Ialysus show Ἰελυσίου beside Ἰαλυσίου . Through the medium of the Doric $\kappa\omicron\iota\nu\acute{\eta}$ of the other islands (278), some Ionic peculiarities have even spread to Crete, e.g. at Itanos $\epsilon\nu = \epsilon\omicron$, $\epsilon\omicron = \epsilon\nu$, and $\chi\rho\acute{\epsilon}\acute{\omega}\mu\epsilon\theta\alpha$.

277. The Attic $\kappa\omicron\iota\nu\acute{\eta}$. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

278. The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μειν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἰ* for *αἰ*, side by side with the retention of *κα*, resulting in the hybrid *εἰ κα*, is very general, while the

opposite, *αἰ ἄν*, is unknown. *ἰαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρῆς* for *τρῖς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἑκατι*, *τεσσαράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εῖς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλεῖς*, but acc. sg. *βασιλῆ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οἱ*, *αἱ* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οἱ* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Coreyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-εως*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτους* etc. (SGDI. 3758), Corc. *ποιούντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξῆνος* or *ξείνος* etc. (54), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ἄν* beside *έών*, imperative ending *-ντων* beside *-ντω*, *πρώτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ā* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέρουτι*, Doric future, future and aorist in *ξ* (142), *άμές* etc. Att. *η*, *ἄν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ā* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$, and the dative plural of consonant stems in *-οις*. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek *κοινή*, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in *-οις* is found in Arcadia, Messenia (also $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$), and Laconia. There is one example even as far away as Crete ($\lambda\acute{\iota}\mu\acute{\epsilon}\nu\omicron\iota\varsigma$ SGDI.4942 b; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaëa, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek *κοινή* as defined above (they do not have $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$, or the dative plural of consonant stems in *-οις*), but in the Doric *κοινή*. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Corcyra, nor that of Achaëa from that of Corinth and Sicyon.

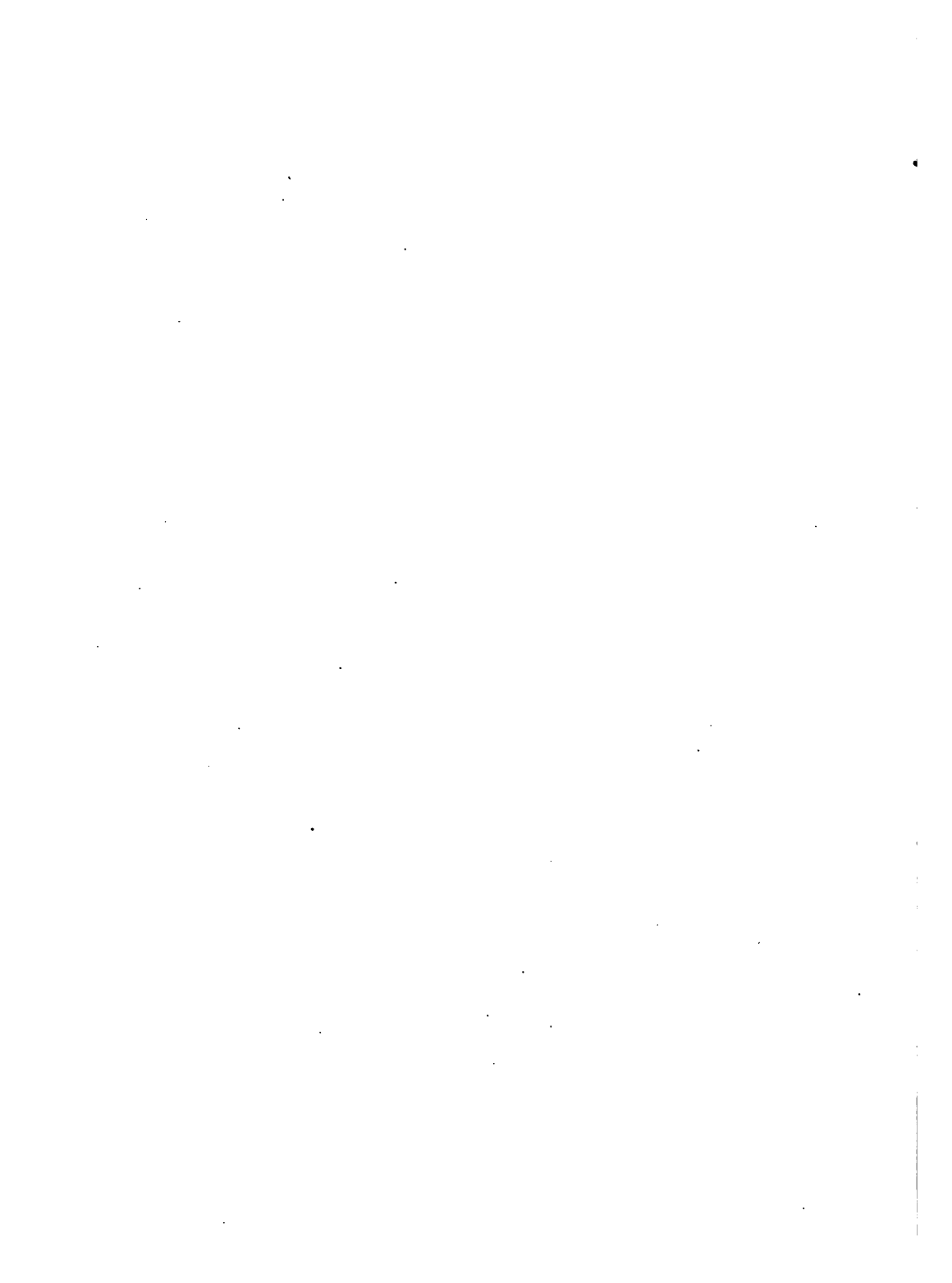
In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achæan league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (180-273), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently, — Boeot. *ἄως*, a contamination of *ᾶς* and *ἔως*, — Heracl. *φείκατι*, a contamination of *φίκατι* and *εἴκοσι*, — Boeot. *ζῶωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δῶωνθι*), — Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*), — Thess. acc. pl. *γυνομένος* with dialectic case-ending, but Attic stem (pure Thess. *γυνυμένος*), — Epid. *ἑώρη* with Doric ending *-η* from *-αε*, but Attic stem *ἑώρ-* from **ἡόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ἦβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾶ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian. Cf. also on Cret. *Πύτιος*, 63.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70-73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see 277, end, and note to nos. 70-73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.



PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is η , ω or ϵ , ou , are transcribed simply $\bar{\epsilon}$, \bar{o} . The spiritus asper, when expressed in the original, is transcribed h , leaving the use of ' as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

- [] for restorations of letters no longer legible.
 - < > for letters inscribed by mistake, and to be ignored by the reader.
 - () for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.
- for a lacuna, where no restoration is attempted.

... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

Ionic

East Ionic

1. Sigeum. Early VI cent. v. c. SGDI. 5531. Hicks 8. Hoffmann III. 180. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic.

A
5 Φανοδίκῳ | ἐμὶ τὸ ῥμοκράτεος τῷ | Προκουνη|σῶ· κρητήρη|α δὲ καὶ
10 ὑποκρητήριον καὶ ἡθμὸν ἐς πρυτανήιον || ἔδωκεν Σ[ιγε]εύσι|ν.

B Φανοδίκῳ εἰμὶ τῷ Ηερμοκράτῳ τῷ Προκο(ν)νῆσι|δ· καὶ γὰρ κρα-
5 τῆρα | κάπιστατον καὶ ἡθμὸν ἐς πρυτανείον ἔδωκα μνῆμα Σι-
10 γε(ι)|εύσι, ἐὰν δέ τι πάσχῃ, μελεδαίνῃν με, ὅ | Σιγεῖς. καὶ μ' ἐπο|(ε)-
σεν Χαίσοπος καὶ ἠαδελφοί.

1. Monument of Phanodicus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigeian prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e. g. Ion. κρητήρη with η after ρ, πρυτανήιον = Att. πρυτανείον, and τὸ ῥμοκράτεος with psilosis and consequent crasis and uncontracted -eos in contrast to Att. τῷ Ηερμοκράτῳ. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differ-

ences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐμὶ in A, εἰμὶ in B, where the spelling εἰ at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εῦσιν in A, -εῦσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.10. Greek Inscr.Brit.Mus.IV.1.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I,pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Solmsen 45. For the character T, see 4.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλο[γ]ος ἐβδλεύσατο | ὁ Ἄλικαρνατ[έω]ν καὶ Σαλμα-
κίτεων καὶ Λύδαμις ἐν τῇ ἱερῇ[ι] | ἀγορῇ, μηνὸς Ἑρμαιῶνος
πέμ[η]πτη ἰσταμένῳ, ἐπὶ Λέοντος πρυταν[εύου]τος τῷ Ὀπάτιος 5
κα[λ] Σα[ρυσ]ώλλῳ τῷ Θεκυίλω νε[ω]πί[ω]. τ]ῶς μνήμονας μὴ
παραδιδό[ναι] μῆτε γῆν μῆτε οἰκ[ί]α τοῖς μνήμοσιν ἐπὶ Ἀπολ- 10
λωνίδεω τῷ Λυγδάμιος μνημονεύοντος καὶ Παναμῶ τῷ Κασβῶλ-
λιος καὶ Σαλμακίτεων μνημονευόντων Μεγαβάτεω τῷ Ἀφιδάσιος 15
καὶ Φορμίλων τῷ Π[α]νιάτιος. ἦν δέ τις θέλημ δικάζεσθαι περὶ
γῆς ἢ οἰκίων, ἐπικαλ[έ]τω ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[ε]ο | ὁ
ἄδος ἐγένετο· νόμοι δὲ κατὰ π[ε]ρὶ νῦν ὀρκῶ(ς)σ(α)μὶ τῶς δικαστᾶς· 20
ὅτ[ι] | ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο | καρτερόν ἐσται. ἦν δέ τις
ὑστερόν | ἐπικαλῆμ τούτῳ τῷ χρόνῳ τῶν ὀκτωκαίδεκα μηνῶν, ὄρκον
ἐσται τῶι νεμομένωι τῆγ γῆν ἢ τὰ οἰκ[ί]α, ὄρκῳ δὲ τῶς δικαστᾶς 25

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemonēs or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases

be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκιώτερος in the Gortynian Law-Code).

ἡμί[ε]κτον δεξαμένως· τὸν δὲ ὄρκον εἶ[ν]αι παρεόντος τῷ ἐνεστη-
 30 κότης· κ|αρτερός δ' εἶναι γῆς καὶ οἰκίω|ν οἴτινες || τὸτ' εἶχον ὅτε
 'Απολλωνίδης καὶ Πανα|μύης ἐμνημόνευον, εἰ μὴ ὕστερο|ν ἀπεπέ-
 ρασαν. τὸν νόμον τοῦτον | ἦν τις θέλῃ συγχεῖν ἢ προβῆτα[ε]
 35 ψῆφον ὥστε μὴ εἶναι τὸν νόμο|ν τοῦτον, τὰ ἐόντα αὐτῷ πεπρή-
 σθω | καὶ τῶ|πόλλωνος εἶναι ἱερὰ καὶ αὐτὸν φεύγειν αἰεὶ· ἦν δὲ μὴ
 ἦν αὐτῷ ἄξια δέκα στατήρων, αὐτὸν [π]|επρήσθαι ἐπ' ἐξαγωγῆ
 40 καὶ μη[δ]||αμὰ κάθιδον εἶναι ἐς 'Αλικαρνησσόν. 'Αλικαρνασσέων
 δὲ τῶσ| συμπάντων τούτῳ ἐλεύθερον εἶναι, ὅς ἂν ταῦτα μὴ παρα-
 45 βαίνῃ, κατό|περ τὰ ὄρκια ἔταμον καὶ ὡς γέγραπτ|αι ἐν τῷ 'Απολ-
 λω[νί]ωι ἐπικαλέῃν

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105.
 Michel 1318. Roberts 142 and pp.336 ff. Solmsen 42.

A "Ὅστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισιν τὸ ξυνὸν ἢ
 5 ἐπ' ἰδιώτῃ, κ|εῖνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω. | ὅστις
 ἐς γῆν τὴν Τηίην κ|ωλύει σίτον ἐσάγεσθαι | ἢ τέχνῃ ἢ μηχανῇ ἢ
 10 κατὰ βάλασσαν ἢ κατ' ἡπειρο|ν ἢ ἐσάχθέντα ἀνωθεοίη, κέ|νον
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω.

B [1, 2 fragmentary] ὅστις Τηίων ε[ν]θ[ύ]νῳι | ἢ αἰσυ[μ]νήτῃ [ἀπει-
 5 θεο](ίη) ἢ || ἐπανιστάιτο (ἢ αἰσυμνήτῃ), ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyces were commissioners shall be the legal possessors, unless they have disposed of it later.—ἀπεπέρασαν: ἀποσιπράσκω, not found elsewhere.—32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be

allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—τῶσ| συμπάντων: τῶν συμπάντων. 96.2.

3. Imprecations against evil-doers. A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc., as a community.—6 ff. Against those who interfere with the importation of grain.—ἀνωθεοίη: contrasted with ποιοῖ l. 2. See 42.6, 157 b.

B3 ff. Against those who resist the authority of the magistrates. The εἴθους

καὶ γένος τὸ κείνῳ. ὅστις τῷ λοιπῷ αἰσυνμῶν ἐν Τέωι ἢ γῆι τῆι
 Τη|ίηι [ἀδίκ] (ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ|ένει[ε] . . . αρον να [εἰδ]ῶς 10
 προδο[ίη . . .] τῆ|ν| πρ[ο]λ[ιν καὶ γῆν] τὴν Τη|ίω|ν ἢ το[ύ]ς| ἄνδρας
 [ἐν ν|]ῆ|σωι ἢ θα[λάσσηι] το | μετε ἐν | ἀρ[ό]ρ|ηι περι 15
 πό[λιν . . .] | λοινο προδο[ίη] ἢ κίξ|α||λλεύοι ἢ κίξ|άλλας ὑπο||δέ- 20
 χοιτο ἢ ληίζοιτο ἢ ληιστὰς ὑποδέχοιτο εἰδῶς ἐκ γῆς τῆς Τη|ίης
 ἢ [θ]|αλάτης φέροντας ἢ [τι κ]|ακὸν βουλεύοι περι Τ[η|ί]ων τῷ 25
 ξυνῷ εἰδῶς ἢ π[ρὸς] | *Ἑλληνας ἢ πρὸς βαρβάρους, ἀπολλυσθαι
 καὶ αὐτὸν καὶ γένος τὸ κένῳ. | οἵτινες τιμῶχέοντες || τὴν ἐπαρῆν μὴ 30
 ποιήσεα|ν ἐπὶ δυνάμει καθημένῳ τῶ γῶνος Ἀνθεστηρίοισιν καὶ Ἑρα-
 κλείοισιν | καὶ Δίοισιν, ἐν τῆ|παρῆ|ι ἔχεσθαι. ὅς ἂν τὰ(ς) στη|λας, 35
 ἐν ἡσιν ἡπαρῆ γέγραπται, ἢ κατάξει ἢ φοινικῆια ἐκκόψει ἢ ἀφα-
 νέ|ας ποιήσει, κένον ἀπόλ|λυσθαι καὶ αὐτὸν καὶ γένος [τὸ κένῳ]. 40

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383.
 Roberts 149 and pp.343 ff. Solmsen 41.

-ος· ἀπὸ τούτῳ μέχρι [τῆς]·| τριῖδῳ, ἢ 'ς Ἑρμῶνοισαν [φ]έροι, Α
 τρῆς· ἀπὸ τῆς τριῖδῳ ἄ|χ|ρι Ἑρμῶνόσσης ἐς τὴν τριῖδ|ου ἕξ· 5
 ἀπὸ τούτῳ μέχρι τῷ | Δηλίῳ τρῆς· σύνπαντες ὄροι ἐβδομήκοντα
 πέντε. | ὅση τῶν ὄρων τούτων ἔ|σω, πᾶσα Λοφίτις. ἦν τίς τ|ίνα 10
 τῶν ὄρων τούτων | ἢ ἐξέληι ἢ μεθέληι ἢ ἀφανέα ποιήσει ἐπ' ἀδι-
 κί|ηι τῆς πόλεως, ἐκατὸν σ|τατήρας ὀφειλέτω κᾶτι|μος ἔστω, πρη- 15
 ξάντων δ' ὀροφύλακες· ἦν δὲ μὴ πρή|ξοισιν, αὐτοὶ ὀφειλόντων|,

must have been a superior official to the ordinary εἰθνοῖ or auditors. The αἰσυνμήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8-18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμῶχοι are probably the regular annual magistrates, like the archons elsewhere. — ποιήσε-αν: ποιήσεαι. 31.—δυνάμει: see 109.2. — καθημένῳ τῶ γῶνος κτλ.: 'during the

assembly at the Anthesteria, etc.'— 35 ff. Against those who damage the stele. — κατάξει etc.: aor. subj. 150, 176.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see 184 with references. For πρήξοισιν, short-vowel subj. like ποιήσει, see also 150. For πόλεως, see 109.2. βασιλεύς (C8) is the earliest example of εο = εν (33).

20 πρηξάντων δ' οἱ πεντέκαιδεκα τὸς ὄροφύλακας · ἦν δὲ μὴ πρήξουσιν, ἐν ἐπαρῆι ἔστων.

^B₁ [οἱ π[ε]ντεκα[ίδεκα] α ἐς βῶλλ[υ ἐν]εικάντων [ἐν] | πέντ' ἡμέ-
 5 ρη[ε]||σιν· τὸς δὲ κήρυκας διαπέμψαντες ἐς τὰς χώρας κη[ρ]υσο-
 10 σόντων κα|| διὰ τῆς πόλ[εως ἀδηνέως | γεγωνούοντες, ἀποδεκνύητες
 15 τὴν ἡμέρ[η]ν, ἣν ἂν λάβω|σιν, καὶ τὸ πρήγμα προσκηρυσσόντων, |
 20 ὅτι ἂμ μέλλη|μ πρήξεσθαι· | κἀγδικασάντων τριηκοσίων μὴ ἄλσο-
 25 σο|νες ἀνηρίθειντοι εόντες.

C [ἦν δὲ τις τὸς πριαμένος ἀποκλή|η] ἡ δικά[ζ]ηται, τὸς ἀποκλή|ι-
 ομένους ἢ π[ό]λις δεξαμ[έ]ν[υ]η δικάζεσθω κἀν ὄφληι, [ύ]περαποδότω·
 5 τῶι δὲ πρια[μ]ένωι πρήγμα ἔστω μηδέν. [ὄ]ς ἂν τὰς πρήσις ἀκρα-
 τέα[ς] | ποιῆι, ἐπαράσθω κατ' αὐτ[ὸ] | ὁ βασιλεὺς, ἐπὴν τὰς νο-
 μ[α]ίας ἐπαρὰς ποιῆται. ||

10 τὰς γέας καὶ τὰς οἰκί(ε)α[ς] | ἐπρίαντο· τῶν Ἄννικῶ πα[ί]-
 δων Ἰκέσιος Ἡγεπόλιος π[εντακισχειλί]ων τριηκ[ο]σίων τεσσ[ε]ρα-
 15 κόντων, Ἄθ[η]||ναγ[ό]ρ[η]ς Ἡ[ροδό]τῳ χειλί[ω]ν ἐπτακοσίων·
 Θαργελέο[ς] | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]||υάδησις δισχειλίων
 20 ἐ[π]τακοσίων, Θεόπροπος κο[ί]||νοπίδης τὰν Καμιμήηι χ[ε]||ιλίων
 καὶ ὄκτακοσίων ἐπ[ι]τ[ά]· Κήφιος τὰ ἐμ Μελαίνη[ι] | Ἄκτῆι τρισ-
 25 χελίων ἐπτακοσίων ἐνενηκόντων Βία[ς] || Ἄσιῶ.

^D₅ .. ιον | [χ]ειλίων ἐνα[κο]σίων· Λεύκιππος Πυθῶ τῆν οἰκίην
 10 τ[ῆ]ν Ἄνδρέος π[ε]ντακοσίων πεντηκόντων | δυῶν· Ἄσμιος || Θεό-
 15 πομπος Ἀ|γναῖδ τὰν Οἶ|ωι χειλίων τριηκοσίων δέκων δυῶν· Ἰ|κε-
 σιδῶ τῷ Φίλωνος Στράτ[ι]ο[ς] Λυσῶ τοῖκ[ό]πεδον διηκ[ο]σίων ἐνός.

B 'In the case of a lawsuit (πρήγμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. *If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free*

from litigation. Whoever makes the sales invalid, him shall the βασιλεὺς curse, when he makes the customary imprecations.— 10 ff. There purchased lands and houses: from the sons of Annices, Hiccesius, son of Hegopolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philoctes, son of Zenodotus, the property in Euaedae for 2700; etc.— 19, 20. κοινωφ-δης: καὶ Οἰνοπίδης,

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.107. Hicks 134. Hoffmann III.96. Michel 501.

[*Εδοξεν] τῆι βουλῆι καὶ τῶι | δῆμωι Μ]αύσσωλλο[ν Ἐ]κατ[ό-
μνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγένετο π]ερὶ τὴν πόλιν τὴν
Ἐρυ[[θραί]ων, εἶναι εὐεργέτην τῆς | [πόλ]εως καὶ πρόξενον καὶ 5
πολί[[την]· καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμῳ καὶ εἰρήνης
ἀσυλε[λ | καὶ] ἀσπονδεί, καὶ ἀτέλειαν κα[λ | πρ]οεδρίην· ταῦτα δὲ 10
εἶναι ἀθ[[τῶι] καὶ ἐκγόνοις. στήσαι δὲ α[ὸ]τῶ κ]αὶ εἰκόνα χαλκῆν
ἐν τῆι ἀ[[γορῆ]ι καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νην ἐν τῶι Ἀθη-
ναίωι, καὶ || [στεφ]ανῶσαι Μαύσσωλλον μὲν | [ἐκ δαρ]εικῶν πεντή- 15
κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρε[ικῶν. γράψ]αι ταῦτα
ἐ(ς) στήλην | καὶ στήσαι ἐς τὸ Ἀθήναιον, || [ἐπιμεληθ]ῆ(ν)ναι [δὲ 20
τοὺς ἐξεταστὰς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Solmsen 46.

Νικάνδρῃ μ' ἀνέθεκεν ἡκηβόλοϊ ἰοχαίρηι,
Ῥόρη Δεινοδίκηο τῶ Ναησιῶ, ἔησοχος ἀ(λ)λήῶν,
Δεινομένεος δὲ κασιγνέτη, | Φηράησῳ δ' ἄλοχος υ[ν].

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27.

[τ]ῶ ἀφντῶ λίθῳ ἐμὶ ἀνδριάς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See 136.9.

6. Inscribed on an archaic statue of Artemis found at Delos. Ξ is used as h and he , and for η from α , but not for original η . See 4.6, 8 a. In *Δεινοδίκηο* and *ἀ(λ)λήῶν* the endings, as the meter shows, have the value of one syllable, like $\epsilon\omega$ in Homer. See 41.4. The character which appears before σ in *Ναησιῶ* etc. is \square , probably only a differentiated form of Ξ , though some take it

as a sign for ξ and transcribe *Ναξσιῶ* etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For *ἀφντῶ* see 32.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (*θάνηι*, *διαρανόηι*) H is used only for the η from α (or from $\epsilon\alpha$, as *ἐπῆν*, *θύη*). See 4.6, 8 a.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.877. Hoffmann III.42. Inscr.Jurid.I,pp.10 ff. Michel 398. Solmsen 47. Ziehen, *Leges Sacrae* 93.

Οἷδε νό[μ]οι περὶ τῶν καταφθιμ[έ]νων[ν. κατὰ | τ]άδε θά[πτ]ῃν
 τὸν θανόντα· ἐν ἑματίο[ις τρι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι
 5 [καὶ | ἐ]πιβλέματι, ἐξῆναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ]ῆ πλέονος ἀξι-
 οῖς τοῖς τρισὶ ἑκατὸν δρ[α]χ[μ]έων. ἐχφέρῃν δὲ ἐν κλίνη σφηνό-
 πο[δ]ι [κ]αὶ μὲ καλύπτῃν, τὰ δ' ὄλ[ο]σχερ[έ]α τοῖς ἑματ]λοῖς.
 φέρῃν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ῆ [πλέον] | τριῶν χῶν καὶ ἔλαιον
 10 μὲ πλέο[ν] ἐνό[ς, τὰ δὲ || ἀ]γγεῖα ἀποφέρεισθαι. τὸν θανόν[ν]τα
 [φέρῃν | κ]ατακεκαλυμμένον σιωπῇ μέχρι [ἐπὶ τὸ | σ]ῆμα. προ-
 σφαγίωι [χ]ρῆσθαι κατὰ τὰ π[ά]τρια. τ]ῆν κλίνην ἀπὸ το[ῦ] σῆ-
 15 [μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]ματα ἐσφέρῃν ἐνδόσε. τῇ δὲ ὑστερα[ί]η
 ἀ[π]οραίνειν τὴν οἰκίην ἐλεύθερον θαλά[σση] πρῶτον, ἔπειτα δ[ὲ]
 ὑσώπωι οἰκ[έ]τη[ν ἐμ]β[άν]τα· ἐπὴν δὲ διαρανθῆι, καθαρὴν ἔναι τὴν
 οἰκίην καὶ θύη θύῃν ἐφί[στί]α. τὰς γυναῖκας τὰς [ἰ]ούσ[α]ς [ἐ]πι
 20 τὸ κῆδ[ος] | ἀπέναι προτέρας τῶν ἀνδρῶν ἀπὸ [τοῦ] || σήματος.
 ἐπὶ τῶι θανόντι τριηκόστ[ια μὲ | π]οιῆν. μὲ ὑποτιθέναι κύλικα ὑπὸ
 τῆν κλί[ν]ην μὲδὲ τὸ ὕδωρ ἐκχῆν μὲδὲ τὰ καλλύ[σ]μα]τα φέρῃν
 ἐπὶ τὸ σῆμα. ὅπου ἂν θάνη, ἐπὴ[ν ἐ]ξενιχθῆι, μὲ ἰέναι γυναῖκας
 25 π[ρὸ]ς τ[ὴν οἰ]κίην ἄλλας ἢ τὰς μαινομένας· μια[ίνεσθ]αι δὲ μη-
 τέρα καὶ γυναῖκα καὶ ἀδελφεὰς κ[α]ὶ θυγατέρας· πρὸς δὲ ταύταις
 μὲ π[λέον] π[έ]ντε γυναικῶν, παῖδας δὲ τ[ῶν θ]υγατρῶν κ[α]ὶ νεψιῶν,

3. στρώματι κτλ.: 'a cloth under-
 neath the corpse, one wrapped about
 it, and one over it.' — 7. **μὲ καλύπτῃν**
 κτλ.: they are not to use a special cov-
 ering for the bier, but cover all, the
 bier and the corpse, with the cloths
 before mentioned. — 9. **χῶν**: see 112. 6.
 — 12. **προσφαγίωι** κτλ.: 'they are to
 perform the sacrifice according to the
 ancestral custom.' By the law of Solon
 the sacrifice of an ox was forbidden.
 — 13 f. The bier and the coverings,
 like the vessels (L. 10), are to be brought

home, instead of being left at the tomb.
 — 15 f. 'The house is to be purified
 first with sea-water by a free man, then
 with hyssop by a slave.' But the resto-
 ration **ὀικ[έ]τη[ν ἐμ]β[άν]τα** is uncertain.
 — 20. At Athens ceremonies in honor
 of the dead were performed on the
 third, ninth, and thirtieth days. The
 last are expressly forbidden here. —
 21. Directed against certain superstiti-
 ous practices, the significance of which
 is not clear. — 27. **ταύταις**: dat. in **-ais**
 due to Attic influence.

ἄλλον δὲ μ[ε]δένα. τοὺς μια[ινομέ]λους] λουσαμένου[ς] - - - - - 30
 - - - - - | [ὑδατ]ος [χ]ύσι κα[θαρ]οὺς ἔναι εω - - - - - .

West Ionic (Euboean)

9. VII cent. B.C. SGDI.5292. Rev. Arch. 1902 I, 41 ff.

Πύ(ρ)ρος μ' ἐποίεσεν Ἀγασιλέφῳ.

10. Cumae in Italy. VI cent. B.C. IG. XIV. 865. SGDI. 5267. Hoffmann III. 6. Roberts 173.

Ταταῖς ἐμὶ λέρυθος· ἡὸς δ' ἄν με κλέφσει, θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG. XIV. 871. SGDI. 5269. Hoffmann III. 4. Roberts 177 a. Solmsen 48.

ἠνπὺ τῆι κλίνει τούτῃ Δένος ἠνπυ.

12. Amphipolis. 357 B.C. SGDI. 5282. Ditt. Syll. 113. Hicks 125. Hoffmann III. 14. Michel 324. Solmsen 49.

*Ἐδοξεν τοῖσι δῆμοι· Φίλωνα καὶ Στρατοκλέα φεόγειν Ἀμφίπο-
 λιν καὶ τῆν γῆν τῆν Ἀμφίπολιτέων ἀειφυγίην καὶ αὐτὸς καὶ τοὺς | 5
 παῖδας, καὶ ἦμ πῶ ἀλίσκωνται, πάσχειν αὐτὸς ὡς πολεμῖος καὶ ||
 νηποινεὶ τεθνάσαι, | τὰ δὲ χρήματ' αὐτῶν δημόσια εἶναι, τὸ δ' ἐπίδεδ- 10
 κατον ἱρὸν τῷ Ἀπόλλωνος καὶ τῷ Στρωμόνος. τοὺς δὲ προστάτας 15
 ἀναγράψαι αὐτὸς ἐς (ε) στήλην λιθίνην. | ἦν δέ τις τὸ ψήφισμα | ἀνα-
 ψηφίζει ἢ καταδέχεται τούτους τέχνη ἢ μηχανῆ ὀτειῶν, τὰ χρή- 20
 ματ' αὐτῷ δημόσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *φ* in the proper name Ἀγασιλέφῳ (which later became Ἀγασίλεω), though not in ἐποίεσεν.

11. In this niche of the tomb rests Lenos. — τούτῃ: see 124. — ἠνπυ: ὑπεστι.

12. When Philip captured Amphipolis in 347 B.C., he caused the banish-

ment of his opponents. Cf. Diod. 16.8. Among this number were the two men against whom this decree was enacted, one of them, Stratoctes, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem. Olynth. 1.8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc. 4.102 ff. At this time evidently the Chalcidian element predominated.

3. φεόγειν: cf. φεογέτω, l. 24. These are the only West Ion. examples of *εο* = *ευ* (33). — 19. ἀναψηφίζει: *ει* for *ηι*, 39 a.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI. 5308. Ditt. Syll. 47, 48. Hoffmann III. 19. Michel 341.

A Θεοί. | *Εδοξεν τεί βουλῆι Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον
 5 εἶναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]ὶ παῖδας καὶ σίτηριον εἶναι | καὶ
 αὐτῶι καὶ παιρῖν, ὅταν εἴ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην
 10 ἐς τοὺς ἀγῶνας ὡς σὺνλευθερώραντι τῆμ πόλιν || ἀπ' Ἀθηναίων.

B *Εδοξεν τεί βουλεῖ καὶ τοῖ δήμοι | Ἡράκλειτον τὸν Ταραντῖνον |
 5 πρόξενον εἶναι Ἐρετριῶν αὐτὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ || προ-
 εδρίην καὶ σίτηριον καὶ αὐτοῖ καὶ παιρῖν, ὅσον ἂν χρόνον | ἐπιδημέω-
 ριν, καὶ τὰ ἄλλα, καθάπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411-402, or 386-377 B.C. IG.VII.235. SGDI. 5339. Ditt. Syll. 589. Hoffmann III. 25. Michel 698. Solmsen 50. Ziehen, Leges Sacrae 65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερόν, ἐπειδὴν
 χειμῶν παρέλθει, μέχρι ἀρότου ὄρησ μὴ πλέον διαλείποντα ἢ τρεῖς
 5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρας τοῦ
 μηνὸς ἐκ[ά]στῳ. καὶ ἐπαναγκάζειν τὸν νεωκόρον τοῦ τε ἱεροῦ ἐπι-
 μελεῖσθαι κατὰ τὸν νόμον καὶ τῶν ἀφικνε(ο)μένων εἰς τὸ ἱερόν. |
 10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότ||ης, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see 187 (60.3).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc. 8.91, 95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaras at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout

the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμῶν | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐξημιω-
 μένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τῷ | ἱερέος ἐμβα(λ)λέτω
 εἰς τὸν θησαυρόν. δικάζειν δὲ τὸν ἱερέα, ἂν τις ἴδῃ ἀδικηθεῖ ἢ τῶν
 ξέων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμῶν, τὰ δὲ 15
 μέζονα, ἥχοι ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἰρήται, ἐντῶθα γινέ-
 σθων. | προσκαλείσθαι δὲ καὶ αὐθημερόν περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-
 κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχωρεῖ, εἰς τὴν ὑστέρην ἢ δίκη 20
 τελείσθω. ἐπαρχὴν δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ἢ πὸ
 τοῦ θεοῦ μὴ ἔλαττον ἐνεοβόλου δοκίμου ἀργυρίου καὶ ἐμβάλλειν
 εἰς τὸν θησαυρόν παρεόντος τοῦ νεωκόρου - - - - - ||
 - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπὶ τὸν βωμόν ἐπιτιθεῖν, 25
 ὅταν παρῆ, τὸν ἱερέα, | ὅταν δὲ μὴ παρῆ, τὸν θύοντα, καὶ τεῖ θυσίει
 ἀπτόν ἐαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δημορίων τὸν ἱερέα, τῶν
 δὲ θυομένων ἐν τοῖ ἱεροῖ πάντων τὸ δέρμα [λαμβάνειν]. θύειν δὲ 30
 ἐξέειν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶν μὴ εἶναι ἐκφο-
 ρὴν ἔξω τοῦ τεμένους. τοῖ δὲ | ἱερεῖ διδοῦν τὸς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—

16. ἐκάστοις: for the several offenses.

—17. εἰρήται: see 43.—ἐντῶθα: see 34 a, 134.—19. ἀδικίων: ἀδικίων = ἀδικημα.—21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.'—ἐνεοβόλου is crowded into a space where a shorter word had been erased, presumably δραχμῆς. Since the law was first

inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased,—25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.'—30 ff. θύειν δὲ ἐξέειν κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off.—31. βόληται: so, not βόληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον.—32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each

- 35 *ιερήου ἐκάστῳ τὸν ὤμον, πλὴν ὅταν ἡ ἑορτὴ εἴ· τότε δὲ ἀπὸ τῶν
δημορίων λαμβανέτω ὤμον ἀφ' ἐκάστου | τοῦ ιερήου. ἐγκαθεύδειν
δὲ τὸν δεϊόμενον | ναυ - -
- - - - - πειθόμενον τοῖς νόμοις. τὸ ὄνομα τοῦ*
40 *ἐγκαθεύδου|τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκό-
ρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκτιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν
πετεῦροι σκοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίῳ καθεύδειν*
45 *χωρὶς μὲν τῶς ἀνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἀνδρας ἐν
τοῖ πρὸ ἡῶς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ ἡεσπέ[[ρης ...
..... τὸ κοιμη]τήριον τοὺς ἐν[[καθεύδοντας
... λ]όγον |*

Arcadian

15. VI or early V cent. B.C. SGDI.373. Ditt.Syll.625. Roberts 237a. A.M. XXI,240 ff.; XXX,65.

Καμὸ ἰνέθυσσε ταῖ Κόρραι.

16. Mantinea. V cent. B.C. Fougères, B.C.H.XVI,568 ff. Homolle, ibid. 580 ff. Baunack, Ber.Sächs.Ges.1893,93 ff. Keil, Gött.Nachr.1895,349 ff. Danielsson, *Eranos* II,8 ff. Fougères, *Mantinée*,523 ff. For ν , which is transcribed σ , see 4.4.

- [ρ]φλέασι οἶδε ἰν Ἀλέαν [ll. 2-12 proper names]. Φ[έμα]ν-
15 *δρος | [ρ]φλέοι ἂν χρῆστέριον κακρίνῃ. || ἐ[ι ἀ]ν ὀσῖαι κακριθέῃ*

victim, except when there is a festival, and then only from the victims offered for the state.'—33. *ιερήου*: *ιερήου*. 37, 38.—36. *δεϊόμενον*: *δέομενον*. 9.1.—39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.'—*ἐγκαθεύδοντας*: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream.—43 ff. *ἐν δὲ τοῖ κοιμητηρίῳ κτλ.*: 'the men and women are to lie in separate places, the men to the east of the altar,

the women to the west.'—46. *ἡῶς*: see 41.4 b.—*ἡεσπέ[ρης]*: he designated by η , as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitzana in Arcadia. Formerly read *Κάμουν ἔθυσσε κτλ.* and ascribed to Thessalian, later as *Καμὸ ἰν ἔθυσσε*. But the use of *ἰνέθυσσε* = *ἀνέθηκε* is confirmed by a later dedication reading *Φαυλέας ἀνέθυσσε τοῖ Παυλί*, in which the earlier *ἰν* (6, 22) is replaced by *ἀν*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τῶν χρεμάτων, | πὲ τοῖς φοικιάται(ς) τὰς θεῶ ἐναι, | καὶ φοικίας δά-
 σασσθαι τὰς ἀνδρ' ἐά(σ)σας. | [ἐπ]εὶ τοῖς φοφλεκόσι ἐπὶ τοῖδ' ἐδικά-
 σαμεν, | ἅ τε θεὸς καὶ οἱ δικασταί, ἀπυ[δ]εδομίν[ος] || τῶν χρεμάτων 20
 τὸ λάχος; ἀπεχομῖνος | κατ' ὀρρέντερον γένος ἐναι | ἅματα πάντα ἀπὸ
 τοῖ ἱεροῖ, ἴλαον ἐναι. | εἰ δ' ἄλλ[λο] σις [ἐ]άτοι κατ' ὄννου, ἰμμενφῆς
 ἐναι. | Εὐχολὰ [δ'] ἄδε ἔ[ψ]ετοι τοῖ ἀ[λιτῆροι] · · εἰ σις ἰν το(ῖ) 25
 ἱεροῖ τῶν τὸτ[ε] ἀπυθανόντων | φονές ἐστι, εἴσ' αὐτός εἴσε [τῶν ἐσγ-
 νῶν] | σις κατ' ὀρρέντερον, εἴσε τ[ὸν] ἀνδρῶν | εἴσε τὰς φαρθενῶ, ἰμμεν-
 φ[ῆς] ἐναι κα[τὸ] χρεστήριον · εἰ δὲ μὲ, ἴλαον ἐναι. || εἰ Φέμανδρος 30
 φονές ἐστ[ι] εἴσε | τῶν ἀνδρῶν εἴσε τὰς φαρθεν[ῶ] | τῶν τότε ἀπυ-
 θανόντων ἰν [τοῖ ἱεροῖ] | καὶ μὲ προσσταγενὲς τὸ φέ[ργου] τοῦ]το

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following are adjudged guilty towards Alea.* —[φο]φλέσι: ὠφλήκασι. 146.1. Cf., with the more usual aorist, ὄφλην ἰν δάμον, no. 17.4, and for the whole episode, Att. οἶδε ὠφλον Δηλίων ἀσεβείας - - - -, τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύονας καὶ ἔτυπτον. IG.II.814,p.281. — 13 f. Φήμανδρος, as the form of the name shows (cf. l. 30), was a foreigner from Attic or Ionic territory. As such, and because his guilt was in question, his case is treated separately, and his penalty depends upon the decision of the oracle. — ἐν: ἂ ἄν. 58 a. — κακρίνῃ: κατακρίνη aor. subj. 95, 149. — 15 ff. *If he is condemned by divine judgment to forfeit his property, this together with the slaves shall belong to the goddess, and one shall divide* (between the goddess and the state?) *the houses which he possesses (on the heights, referring to country houses in the mountains?).* — ἐ[ι] ἄν: uncertain, but more likely than

ἐάν. We should expect εἰκ ἄν (134.2 a). — κακρίθῆ: aor. subj. pass. 151.2. — 18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well (propitious). But if any permits anything else, contrary to these things, it shall be impious.* — ἀπυ[δ]εδομίν[ος], ἀπεχομῖνος: see 10. — 22. κατ' ὀρρέντερον: κατὰ τὸ ὀρρέντερον. 94.1. — 22. ἅματα πάντα: a formulaic expression, Hom. ἤματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἱερὸς ἰν ἅματα πάντα in a Tegean inscription. — 24. *The following imprecation shall pursue the sinner.* Or, instead of ἔ[ψ]ετοι from ἐπομαι, read ἔ[σ]ετοι shall be? — 30 ff. *If Phemander is a murderer of either the men or the maiden who perished at that time in the temple, and the deed of that time was not of prior date, in that case he shall be punished as an impious person.* Apparently Phemander had set up an alibi

35 τότε $\xi(\varsigma)$, οὕτως Ἰνμουφον θε[μί]ζεσθαι. || εἰ δὲ προσθαγενὲς τὸ
 φέργ[ον τοῦτο], | κὰς μὲ φονῆς, Ἰλαον ἔναι.

17. Tegea. Early IV cent. B.C. Hoffmann I.29. Michel 695. Solmsen I. Ziehen, Leges Sacrae 62. Alphabet transitional; E = ε, O = ο, Θ = θ; Ion. Ξ = ξ, Χ = χ.

Τὸν ἱερῶν πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεύγους καὶ αἶγα· εἰ
 δ' ἂν καταλλάσῃ, Ἰνφορβισμὸν ἔναι· τῶν ἱερομνάμονα Ἰνφορβίεν·
 εἰ δ' ἂν λεντον μὲ Ἰνφορβίῃ, ἑκοτὸν δαρχμὰς ὀφλὲν ἰν δάμον καὶ
 5 κἀταρ||φον ἔναι.— Τὸν ἱεροθύταν νέμεν ἰν Ἀλέαι ὅτι ἂν ἀσκῆθες

to the effect that the deed of violence took place before he entered the temple. — 34. τότε $\xi(\varsigma)$: the reading is ΤΟΤΕ, which some transcribe τὸτ' ἦε. But ἦε = Hom. ἦεν is impossible. The form to be expected is ἦς, though unfortunately we can get this only by assuming that σ has been omitted by mistake.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1-20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are Ἰνφορβίεν, Ἰνφορβισμὸν, plainly connected with φέρω *feed*, φορβή *fodder*, φορβέλα *halter*. Starting from the derived meaning seen in φορβέλα, one

may translate *tie up, seize*, but in ll. 14-15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18-19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14-15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has ἐμφόρβιον· τελώγημα, ἑλλιμένιον *harbor-dues*, etc. From this would be derived Ἰνφορβίεν *impose a pasture tax*, and from this again, as if from -ίτω, Ἰνφορβισμὸς *the imposition of a pasture tax*. Cf. Solmsen, K.Z. XXXIV, 437 ff.

2. εἰ δ' ἂν καταλλάσῃ: *if he acts otherwise* (καταλλάσσω intrans.), that is goes beyond the number allowed. — 3. λεντον: probably an adv. λεντρον, or a part. λεντόν, meaning *wittingly, intentionally*, but there is no certain etymon. — 5 ff. τὸν ἱεροθύταν κτλ.: *the hierothytes may pasture in Alea animals without blemish* (and so suitable for the sacrifice), but

ἔ· τὰ δ' ἀνασκῆθῆα ἰνφορβίεν· μεδ' ἔσπερᾶσαμ παρ ἄν λέγῃ ἱερο-
 θυτές· εἰ δ' ἄν ἔσπερᾶσῃ, δυόδεκιο δαρχμᾶς ὄφλέν ἰν δᾶμον.— Τᾶς
 τριπαναγόρσιοι τῆς ὑστέρας τρις ἀμέρας νέμεν ὅτι ἡν βόλῃτοι ὄς ||
 μὲ ἰν τοῖ περιχόροι· εἰ δ' ἄν ἰν τοῖ περιχόροι, ἰνφορβίεν.— Ἰν 10
 Ἄλῆαι μὲ νέμεν μέτε ξένον μέτε ραστόν | εἰ μὲ ἐπὶ θοίναν ἡίκοντα·
 τοῖ δὲ ξένοι καταγομένῃοι ἐξῆναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον·
 εἰ δ' | ἄν παρ τάνν νέμῃ, τὸ μὲν μέζον πρόβατον δαρχμᾶν δ|φλέν, 15
 τὸ δὲ μείον ἰνφορβίεν.— Τὰ ἱερὰ πρόβατα μὲ | νέμεν ἰν Ἄλῆαι
 πλὸς ἀμέρας καὶ νυκτός, εἰκ ἄν διελανόμενα τύχῃ· εἰ δ' ἄν νέμῃ,
 δαρχμᾶν ὄφλέν τὸ πρόβατον ρέκαστον τὸ μέζον, τῶν δὲ μειονῶν
 προβάτῶν ὀδελὸν ρέκαστον, τᾶν συῶν δαρχμᾶν ρεκάσταν, ε[ἰ] || μὲ 20
 παρηεταξαμένος τὸς πεντέκοντα ἔ τὸς τριακα|σίος.— Εἰκ ἐπὶ δῶμα
 πῦρ ἐπόισῃ, δυόδεκο δαρχμᾶς | ὄφλέν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ
 δ' ἔμισυ τοῖς ἱερομόνάμοισι.— Εἰκ ἄν παραμαξεύῃ θύσθῃν τᾶς
 κελε[ύθ]ῃ τᾶς κακειμέναν κατ' Ἀλέαν, τρις ὀδελὸς ὄφλέ[ν ἄν] || τῖ 25
 ρεκάσταν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ δ' ἔμισυ[ν τοῖ]ς ἱερομόνάμοισι.
 — Ταῖ παναγόρσι τὸς ἱερ[ομνάμ]ῃνας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς
 πάντα [. τ]ῶς δαμοιοργ[ῆ].— Τὸν κόπρον τὸν ἀπυδόσμ[ιον
] ταῖ ἡεβδόμαι τῷ Λεσχαναστῷ μῆνός· [εἰ δὲ μὲ, δαρχ|μᾶ]ν 30
 ὄφλέν.— Τὸν Παναγόρσιον μῆνα [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes. That is, his official statement as to the condition of the animals is final.—7. παρ ἄν: παρ ἄ (ᾶ) ἄν. 58 a.—ἱεροθυτές: ἱεροθυτέων. 78, 157. 9. ἡάν: ἄν. 58 d.—ὄς μέ: used like ὄσον μή.—20. Unless the Fifty or the Three Hundred approve. Acc. abs. construction. 173.—21. δῶμα: temple.—ἐπόισῃ: aor. subj. to fut. οἴσω, cf. Hom. οἰσόμεναι, Hdt. ἀνοῖσαι. For absence of ἄν see 174.—23 ff. Meaning

uncertain, but probably *If one drives in a wagon to the sacrifice off the high road leading through Alea, one shall pay a fine of three obols for each (wagon), etc.*—θύσθῃν: aor. infin. pass. with middle force, *to offer sacrifice*.—κακειμέναν: κατακειμένης. 95.—26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt. Syll. 653. 99 ff.—28. ἀπυδόσμ[ιον]: probably to be restored thus, and taken as an adjective agreeing with κόπρον, but the meaning is uncertain (saleable?).

18. Tegea. III cent. B.C. SGDI.1222. Hoffmann I.30. Michel 585. Solmsen 2.

πε - - - - - φιλολο. | εἰκ ἄν τι γίνηται τοῖς ἐργάταις
 τοῖς ἐν τοῖς αὐτοῖς | ἔργοις, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδική-
 5 μενος | τὸν ἀδικήντα ἐν ἀμέραις τρισὶ ἀπὸ ταῖς ἂν τὸ ἀδί|κημα γένη-
 ται, ὕστερον δὲ μή· καὶ ὅτι ἀγ κρίνωνσι | οἱ ἐσδοτῆρες, κύριον ἔστω.
 — Εἰ δὲ πόλεμος δια|κωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |
 ἡργασμένων τι φθέραι, οἱ τριακάσιοι διαγόντω | τί δεῖ γίνεσθαι·
 10 οἱ δὲ στραταγοὶ πόσοδομ ποέντω, || εἰκ ἂν δέατοί σφεις πόλεμος
 ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὸ
 τῆς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς | ἔργοις, ὁ
 δὲ πόλεμος διακωλύει, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἂν λελαβηκὸς
 15 τυγχάνη, ἀφεώσθω τῷ ἔργῳ, || εἰκ ἂν κελύωνσι οἱ ἐσδοτῆρες. —
 Εἰ δ' ἄ[ν] τις ἐπι|συνίσταται ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνη|τοι
 κατ' εἰ δὲ τίνα τρόπον φθῆρων, ζαμιόντω | οἱ ἐσδοτῆρες, ὅσαι ἂν
 δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἐν ἐπικρίσει καὶ ἰνα-
 20 γόντω || ἐν δικαστήριον τὸ γινόμενον τοῖς πλήθει τῆς | ζαμίαι.—
 Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλέον ἢ δύο ἐπὶ μη-
 δευ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχημάς,

18. Regulations governing building-contracts.

1 ff. —, if any trouble arises between the contractors on the same work, as regards the work. — 4. ἀπὸ ταῖς: from the time when, relative use of the article, as in l. 14 etc. See 126. — 6 ff. If war shall interrupt any of the works contracted for, or should destroy any of those completed. Note the change of mood. For φθέραι see 80. — 9. πόσοδομ ποέντω: introduce the matter, Att. πρόσδομ ποιείσθαι. — 11. λαφυροπωλίου: Att. form of gen. Instead of sale of plunder the word must mean here simply plundering, 'the city being subjected to plunder.' — 12 ff. But if any one who has made a contract has not begun on the works and war interrupts, he shall return

whatever money he may have received and withdraw from the work, if those giving out the contracts so order. — 15 ff. If any one makes opposition to the allotments of the works or does an injury in any way, etc. — κατ' εἰ δὲ τίνα: εἰ δὲ τις, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes εἰ τις in Attic (e.g. Thuc. 7.21.5). Cf. κατ' εἰ δὲ τι l. 32. — 18. ὅσαι κτλ.: with whatever penalty seems best to them. — 20. to the court which is constituted to suit the amount of the penalty. — πλήθει: this, not πλήθι, has recently been shown to be the correct reading. — 21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ||
 ἡμίσοι τᾶς ζαμίαν. κατὰ αὐτὰ δὲ καὶ εἴ κ' ἄν [τ]ις | πλέον ἢ δύο 25
 ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κατ' εἰ δέ τινα τρόπον,
 ὅτιμι ἂμ μὴ οἱ ἀλιαστα[ί] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-
 ῶ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὸ μῆνα || πεντήκοντα 30
 δαρχμαῖς, μέστ' ἂν ἀφή[τοι] | τὰ ἔργα τὰ πλέονα.— Εἰ [δ'] ἂν τι[ς
 ...]ίκητοι τῶν | περὶ τὰ ἔργα συ - - - - - κατ' εἰ δέ τι, μὴ |
 - - - - - υ· εἰ δὲ μὴ, μὴ οἱ ἔστω ἴνδικον | μηδέποθι ἀλλ' ἢ
 ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοι, || ἀπυτεισάτω τὸ χρέος διπλάσιον 35
 τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τωνὶ τῷ ἐπιζαμίῳ ὁ αὐτὸς ἴγγυος
 ὅπερ | καὶ τῷ ἔργῳ ἧς ἰν ἔστεισιν.— Εἰ δ' ἄν τις ἐργωνήσας | ἔργον
 τι ποσκατυβλάψῃ τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε 40
 δαμόσιον εἴτε ἴδιον || πὰρ τὰν σύγγραφον τᾶς ἐσδοκαῦ, ἀπυκαθι-
 στάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἡσσον· | ἢ
 ὑπάρχε ἰν τοῖ χρόνοι τᾶς ἐργωνίαν· εἰ δ' ἂμ μὴ | κατυστάση, τὰ
 ἐπιζάμια ἀπυτειέτω, κατὰπερ | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-
 μέροις τέτακτοι. || — Εἰ δ' ἄν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομέ 45
 νων | ἐπηρειάξεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.'—24. ἰμφαίνεν κτλ.: any one who wishes may be informer, receiving half the fine as a reward.—25. κατὰ αὐτὰ: κατὰ τὰ αὐτὰ. So κατὰπερ (ll. 43, 50) for κατὰ τάπερ, Att. καθάπερ.—28. [αμῶ[σ]θω: the fourth letter from the end is uncertain, but probably ω not ο. See 157.—33 ff. Owing to the preceding lacuna, the occasion and intent of this prescription is not clear. Otherwise he (the contractor) shall not be liable to suit anywhere else than in Tegea. But if he is subjected to suit, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment. ἰν ἔστεισιν refers back to ἐπιζαμίῳ, not to ἔργω.

ἴνδικος, like Cret. ἔνδικος, is used impersonally with the dative of the person who is liable to suit. For ἰνδικάζητοι, cf. Aenian. τοῖς ἐνδικαζόμενοις the litigants SGDI.1432 a, and Delph. ἐνδικαζόμενοι if subjected to suit SGDI.1795.—37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.'—45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregarding of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἡ κατυφρονῆναι τῶν ἐπιζαμίῳν | τῶν τεταγμένων, κύριοι ἐόντω οἱ
 50 ἐσδοτῆρες | τὸμ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, || τὸν δὲ ἐργώ-
 ναν ζαμιόντες ἰν ἐπίκρισιγ κατάπερ | τὸς ἐπισυνισταμένους ταῖς
 ἐσδοκαῖς γέγραπ[τ]οι. — Ὅτι δ' ἂν ἐσδοθῆ ἔργον εἴτε ἱερὸν εἴτε
 δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταυ[ν]ἰ κυρί[αν] | πὸς
 ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

prescribed for those who make oppo-
 sition to the allotments.' — 50. ζαμιόν-
 τες ἰν ἐπίκρισιγ: condensed expression
 for ζαμιόντες καὶ ἀγκαρῶσσοντες κτλ. Cf.
 ll. 17–19. — 51. τὸς ἐπισταμένους: acc.
 abs. 173. — ἐσδοκαῖς: ἐσδόσει in l. 16.

The giving out of the contracts and ac-
 ceptance of proposals is the same thing.
 — 53 ff. 'This general contract shall be
 in force in addition to the special con-
 tract for the particular piece of work.'

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *ati* = *ἀ(ν)τί*.¹

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. 89.1). Thus *po to li ne* = *πόλιον*, *pa ti ri* = *πατρί*, *eu ve re ta sa tu* = *εὐφρέτασταν*, *a ra ku ro* = *ἀργύρο*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.²

¹ In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But *ē* and *ō*, not *η*, *ω*, are used, in accordance with the practice adopted for other inscriptions where the signs *η* and *ω* are not in use. For some uncertainties in regard to the proper transcription, see 199.

² We find *me ma na me no i* = *μεμαμένοι*, *ka si ke ne to i se* = *κασιγέτοις* but *i ki ma me no se* = *ικμαμένος*, *te re ki ni ja* = *τέρχηνα*, *ti pe te ra* = *διφθερα*-, *-va na ko to se* = *-φάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Solmsen 3. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke
ti e ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le
u se | sa ta si ku po ro se | ka se a po to li se | e ta li e ve se | a no ko ne
o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se |
ka si ke ne to se | i ja sa ta i | to se | a to ro po se | to se | i ta i | ma
ka i | i ki. 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta
sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i
se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to
ve na i | e xe to i | etc.

*Οτε τὰ(ν) πτόλιν Ἐδάλιον κατέφοργον Μᾶδοι καὶ Κετιῆρες
ἰ(ν) τῷ Φιλοκύπρῳν φέτει τῷ Ὀνασαγόραυ, βασιλεὺς Στασίκυπρος 2
καὶ ἀ πτόλις Ἐδαλιῆρες ἀνῶγον Ὀνάσιλον τὸν Ὀνασικύπρῳν
τὸν ἰγατῆραν καὶ τὸς κασιγνέτους ἴσασθαι τὸς ἀ(ν)θρόπος τὸς ἰ(ν) τᾷ
μάχαι ἰκμαμένους ἀνευ μισθῶν. καὶ παι εὐφρετάσατυ βασιλεὺς 4
καὶ ἀ πτόλις Ὀνασίλλῳι καὶ τοῖς κασιγνέτοις ἀ(ν)τὶ τῷ μισθῶν καὶ
ἀ(ν)τὶ τᾷ ὑχέρῳν δοφέναι ἐξ τῷ | φοίκοι τῷ βασιλῆρος καὶ ἐξ τᾷ 6
πτόλιφι ἀργύρῳ τά(λαντον) ἀ' τά(λαντον). ἔ δυφάνοι νυ ἀ(ν)τὶ τῷ |
ἀργύρῳν τῷδε, τῷ ταλά(ν)τῶν, βασιλεὺς καὶ ἀ πτόλις Ὀνασίλλῳι καὶ
τοῖς κασιγνέτοις ἀπὺ τᾷ ζᾷ τᾷ βασιλῆρος τᾷ ἰ(ν) τῷ ἱρῶνι τῷ 8
'Ἄλα(μ)πριμάται τὸν(ν) χῶρον | τὸν ἰ(ν) τῷ ἔλει τὸ(ν) χραυόμενον
'Ο(γ)κα(ν)τος ἄλφῶ καὶ τὰ τέρχυνια τὰ ἐπιό(ν)τα || πᾶ(ν)τα ἔχεν 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere

between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium under the Phoenician king Melekyathon, about 391 B.C.

9. ἄλφῶ: cf. Hesych. ἀλουα· κῆποι. But ἀλφον here is not identical with

πανόνιον ὑφαῖς ζαν ἀτελεν. ἔ̃ κέ σις Ὀνάσιλον ἔ̃ τὸς | κασιγνέτος
 12 ἔ̃ τὸς παῖδας τῶ(ν) παῖδῶν τῶν Ὀνασικύπρων ἐξ τῶι χῶρῳ τῶιδε | ἐξ
 ὀρύξῃ, ἰδέ παι ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳ κὰς τοῖς κασιγνέτοις ἔ̃
 τοῖς παισι τὸν ἄργυρον τό(ν)δε, ἀργύρῳ τά(λαντον) ἀ΄ τά(λαντον). |
 14 κὰς Ὀνασίλῳ οἴῳι ἄνευ τῶ(ν) κασιγνέτων τῶν αἰλῶν ἐφρῆτάσату
 βασιλεῦς κὰς ἀ πτόλις δοφέναι ἀ(ν)τὶ τῶ ὑχέρων τῶ μισθῶν ἀργύρῳ
 16 πε(λέκεφας) δ΄ πε(λέκεφας) | β΄ δι(μναῖα) Ἐ(δάλια)· ἔ̃ δόκοι νυ
 βασιλεὺς κὰς ἀ πτόλις Ὀνασίλῳι ἀ(ν)τὶ τῶ ἀργύρῳ τῶδε ἀπὺ τῶι
 18 ζᾶι τῶι βασιλῆ̃φας τῶ ἰ(ν) Μαλανίῃα| τῶι πεδίῃα τὸ(ν) χῶρον τὸ(ν)
 χραυζόμενον Ἀμηνίᾳ ἄλφῶ κὰς τὰ τέρχνῃα τὰ ἐπί(ν)τα πά(ν)τα,
 20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόφο(ν) τὸ(ν) Δρύμιον κὰς πῶ|ς τὰν ἱερέ-
 φῃαν τὰς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα|, τό(ν)
 Διφείθεμις ὁ Ἀρμανεὺς ἔ̃χε ἄλφο(ν), τὸν ποεχόμενον πὸς Πασαγο-
 22 ρα| τὸν Ὀνασαγόραυ κὰς τὰ τέρχνῃα τὰ ἐπί(ν)τα πά(ν)τα ἔ̃χε
 πανόνιος ὑφαῖς ζαν ἀτελίᾳ ἰό(ν)τα. ἔ̃ κέ σις Ὀνάσιλον ἔ̃ τὸς παι-
 24 δας τὸς Ὀνασίλῶν ἐξ τῶι ζᾶι τῶιδε ἰ ἐξ τῶι κάπῳ τῶιδε ἐξ ὀρύξῃ,
 ἢ|δὲ ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι ἔ̃ τοῖς παισι τὸν ἄργυρον τό(ν)δε,
 26 ἀργύρῳ πε(λέκεφας) δ΄ πε(λέκεφας) β΄ δι(μναῖα) Ἐ(δάλια). ἰδὲ
 τὰ(ν) δάλτον τά(ν)δε, τὰ φέπιᾳ τάδε ἰναλαλισμένα, | βασιλεὺς κὰς
 28 ἀ πτόλις κατέθῃαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ΄ Ἐ|δάλιον
 σὺν ὄρκοις μὲ λύσαι τὰς φρέτας τάσδε ὑφαῖς ζαν. | ὅπι σίς κε τὰς
 30 φρέτας τάσδε λύσῃ, ἀνοσίᾳ φοι γένοιτυ. τὰς γε || ζᾶς τάσδε καὶ
 τὸς κάπος τόσδε οἱ Ὀνασικύπρων παῖδες κὰς τῶ(ν) παῖδῶν οἱ παῖ-
 δες ἔ̃ξῶσι αἰφεί, ο(ἰ) ἰ(ν) τῶ ἰρῶνι τῶι Ἐδαλιῆ̃φι ἰῶσι.

κᾶπος (cf. ll. 20, 21) and is probably plantation or orchard. — 10. πανόνιον: with all salable products (ἄνος), adj. agreeing with τὸ(ν) χῶρον, the intervening τὰ τέρχνῃα being disregarded, as not coördinate. So in l. 22 πανόνιος is acc. pl. agreeing with τὸ(ν) χῶρον and τὸ(ν) κᾶπον (ll. 18, 20). — ὑφαῖς ζαν: eis dei diá βίου(?). ὑφαῖς forever, 133. 6. ζαν is possibly connected with ζῆω and ζῶω, live, on the basis of a third by-form

ζᾶ-, but this is very uncertain. — 29. Whoever violates these agreements, may impiety rest upon him, that is he shall be held guilty of an impious act. For the force of *επι*, the formation of which is wholly obscure, see 131. But it may also be taken as a conjunction (*επι*?).

30. Monument to Stheneias, son of Nicias and grandson of Gaucus. See 168 d, and 38.

Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Solmsen 4.

Σ[τάλλ]α ἔπι Σθεναίαι ἔμμι τῶ Νικιαίδι τῶ Γαυκίῳ.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.32. Michel 8. Solmsen 5.

----- ε ----- [ὅττι | δέ κε αἰ] πόλις
[ἀ]μφοτέραι ----- | ----- γράφωσι εἰς τὰν [στάλ-
λαν ἢ ἐκκολλάπτω]σι, κύριον ἔστω. τὸν δὲ κέρναντα τὸ χρύ- 5
σιον ὑπόδικον ἔμμεναι ἀμφοτέρωσιν ταῖς πολίεσσι, δικάσταις
δὲ ἔμμεναι τῶι μὲν ἐμ Μυτιλήναι [κέρναντι] ταῖς ἀρχαῖς παῖσαις
ταῖς ἐμ Μυτιλήναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ τῶν 10
ἀρχαῖς παῖσαις ταῖς ἐμ Φώκαι πλέας τῶν αἰμισέων. τὰν δὲ
δικαν ἔμμεναι, ἐπεὶ κε ὠνίαυτος ἐξέλθῃ, ἐν ἑξήμηνεσι. αἱ δὲ
κε καταγέθῃ τὸ χρύσιον κέρναν ὑδαρέστερον θέλων, θανά-
τῳ ζαμώσθω. αἱ δὲ κε ἀπυφύγη μὴ θέλων ἀμβρότην, 15
τιμάτω τὸ δικαστήριον ὅττι χρῆ ἀπύτου πάθῃν ἢ καθέμμεναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is χρύσιον.

Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable.

The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.

4-5. τὸν δὲ κέρναντα: κέρναμ, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by κέρναν ὑδαρέστερον in ll. 13-14. Another restoration is τὸν ἐφθάρκοντα here and [κόπτοντι] in ll. 7-8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναί[τιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιληῖ[ναοι] πρό-
20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ
πεδὰ Ἄρισ[τ]αρχον.

22. Mytilene. Soon after 324 B. C. IG. XII. ii. 6. SGDI. 214. Ditt. Orient. 2. Hicks 164. Hoffmann II. 83. Inscr. Jurid. II, pp. 344 ff. Michel 356. Sölm-
sen 6.

..... [καὶ οἱ β]ασί[λῃες προστί]θησ[θον τῶι κατεληλύ-
θου]τι ὡς τέχναυ τεχνα[μένω] τῶ ἐ[ν τῶι] πόλι πρόσθε [ἔοντος. αἱ
δέ κέ τις | τῶν κατεληλυθόν]των μὴ ἐμμένῃ ἐν ταῖς διαλυσί[εσ]σι
ταύτ[α]ισι, | μη]εξέσθω παρ τῆς πόλιος κτήματος μῆδε-
5 νος μη[δὲ στι]ειχέτω ἐπὶ μῆ[δεν] τῶμ παρεχώρησαν αὐτῶι οἱ ἐν τῶι
πόλι πρόσθε | ἔοντες, ἀλλὰ σ]τείχοντου ἐπὶ ταῦτα τὰ κτήματα οἱ
παρχωρήσαν[τες] αὐτῶι ἐκ τῶν] ἐν τῶι πόλι πρόσθε ἔοντων, καὶ οἱ
στρόταγοι εἰς | [αὐθις ἀποφέρου]τον ἐπὶ τὸν ἐν τῶι πόλι πρόσθε
ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῶ κατεληλύθοντος ·
10 καὶ οἱ βασιλῃες προστί|[θησθον τῶι ἐν τ]ῶι πόλι πρόσθε ἔοντι
ὡς τέχναυ τεχναμένω τῶ κα[τεληλύθοντος] μῆδ' αἱ κέ τις δίκαν
γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[γοντον] οἱ περὶ ἴδρομοι καὶ οἱ
δικάσκοποι μῆδὲ ἄ[λλ]α ἄρχα μῆδεῖα. | [ἐπιμέλεσθαι δὲ] τοῖς
στροτάγοις καὶ τοῖς β[ασίλ]ῃας καὶ τοῖς πε[ριδρόμοις καὶ τ]οῖς

22. Measures taken for the settle-
ment of disputes arising between the
exiles who returned under Alexander's
edict of 324 B. C. and the remaining citi-
zens of Mytilene.

Most of the restorations adopted are
those preferred by Dittenberger l. c.
But in many cases others are equally
possible.

1 ff. 'The βασιλῃες shall favor the
returned exile on the ground that the
one who remained in residence has
been guilty of fraud. But if any one
of the returned exiles does not abide
by these terms of settlement, he shall
not receive any property from the city,
nor shall he enter into possession of

any of the property which those who
remained in the city have surrendered
to him, but rather those who surren-
dered it shall enter into possession of it,
and the generals shall return the prop-
erty to the one who remained in resi-
dence, on the ground that the returned
exile has not conformed to the agree-
ment. And the βασιλῃες shall favor the
one who remained in residence on the
ground that the returned exile has been
guilty of fraud. Nor, if any one brings
suit, shall the clerks of the court and
inspectors of justice, or any other
magistrate, introduce it.'—13 ff. 'The
officials are to intervene if all things
prescribed in the decree are not carried

δικασκόποις καὶ ταῖς [ἄλλα]ῖς ἄρχαις αἶ κε || [μὴ γίνηται ἄπαν]τα 15
 ὡς ἐν τῷ ψ[αφίσματι γέγραπτ]αι, κατὰ γερντον | [δὲ τὸν ἀθέτετά
 τι τῶν ἐν τῷ ψαφίσματι γεγρα]μμένων, ὡς κε μῆδ[εν διάφορον
 εἶη τοῖς κατεληλυθόντεσσι π]ρὸς τοῖς ἐν τῷ πόλι | [πρόσθε ἔον-
 τας, ἀλλὰ διάγοιεν οἱ διαλε]λύμενοι πάντες πρὸς ἀλ[λάλοισ ἀνυ-
 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένειεν ἐν τῷ ἀ[[πυκρίσι τῷ 20
 τῷ βασίλῃ καὶ ἐν τῷ] διαλύσει τῷ ἐν τούτῳ τῷ ψα[φίσματι.
 διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ
 τῶν κατεληθόντων, δέκα] δὲ ἐκ τῶν ἐν τῷ πόλι πρόσθε ἔόντων. |
 [οὔτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὡς μῆδεν
 ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τῷ πόλι πρό-
 σ[[θε ἔόντεσσι. πράξοισι δὲ] καὶ περὶ τῶν ἀμφισβητημένων κτημά- 25
 των | [ὡς οἱ τε κατέλθοντες κ]αὶ πρὸς τοῖς ἐν τῷ πόλι ἔοντας καὶ
 πρὸς | [ἀλλάλοισ μάλιστα μ]ὲν διαλυθήσονται, αἶ δὲ μῆ, ἔσσονται
 ὡς δικ[[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταῖς ὁ βασίλευς ἐπέ-
 κρινε, | [καὶ ἐν τῷ συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι
 τὰ μ πῶ[[λιν καὶ τὰ γ χώραν ὀ]μονόεντες πρὸς ἀλλάλοισ· καὶ περὶ 30
 χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταῖς διαλύσεις ὡς πλείστα καὶ
 περὶ ὄρκω | [τόν κε ἀπομόσσωσι οἱ] | πόλιται, περὶ τούτων πάν-
 των ὅσσα κε ὁμο[[λογέωσι πρὸς ἀλλάλο]ῖς, οἱ ἀγρέθεντες ἄνδρες
 φέρουτον ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις αἶ κε ἄγεται συμ-
 φέρην βολλευέτω. || [αἶ δὲ κε ὁ δᾶμος ἄγεται τὰ] ὁμολογήμενα πρὸς 35
 ἀλλάλοισ συμφέρον[[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ
 Σμθίνα προτάνιος | [ὅσσα κε τοῖς λοιποῖσι ψαφ]ίσθη. αἶ δὲ κέ τι

out, and condemn any one who dis- regards them, so that there may be no disagreement between the two parties and they may live amicably and abide by the decision of the king and the settlement reached in this decree.' —21 ff. 'Twenty men are to be chosen as mediators, ten from each party. They are to see to it that no disagree- ment arises, and in the case of dis- puted property they are to bring it about that the parties shall be recon-

ciled, or, if not, that they shall be as just as possible, and abide by the terms of settlement which the king decided upon and the agreement, and dwell in harmony.' — 30–31 ff. 'Regarding questions of money, after the terms of settlement have been accepted as far as possible, and regarding the oath and other matters, the men selected shall report to the people, who shall take such measures as seem advantageous. If the people approve the matters agreed

ἐνδεύη τῷ ψαφίσματος, | [περὶ τούτῳ ἀ κρίσις ἔστω ἐπ'] τῆι βόλ-
 λαι. κυρώθεντος δὲ τῷ ψαφίσ[ματος ὑπὸ τῷ δάμῳ, σύμπαντα] τὸν
 40 δᾶμον ἐν τῆι εἰκοίσται τῷ μῆννος || [πεδὰ τὰν θυσίαν εὐξασθαι] τοῖς
 θέοισι ἐπὶ σωτηρίαί καὶ εὐδαι[μονίαι τῶμ πολίταν πάντων] γένε-
 σθαι τὰν διάλυσιν τοῖς κατελ[θόντεσσι καὶ τοῖς πρόσθε] ἐν τῆι πόλι
 ἐόντεσσι· τοί[ς δ] ἐ ἴρησας τ[οῖς δαμοσίοις ἅπαντας καὶ] ταῖς ἱρείαις
 45 ἰρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ[έ]||[έπεμψε τοῖς ἀγγέλοις πρὸς] τὸν
 βασίλῃα, ἀπυδόμεναι τοῖς βασί[[λῃος γενεθλίοισι κατ ἐνίαν]τον·
 παρέμμεναι δὲ τῆι θυσίαι καὶ [τ]οῖς εἴκοσι ἄνδρας καὶ τοῖς ἀ[γγέ-
 λοις τοῖς πρὸς τὸν βασίλῃα πέ[μψ]θεντας τοῖς ἀπὸ τῶν πρόσθε] ἐν
 τῆι πόλι ἐόντων καὶ τοῖς ἀ[πὸ τῶν] κατελθόντων. τὸ δὲ ψάφισμα
 τ]οῦτο ἀναγράφαντας τοῖς τ[αμίαις]

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304.
 Ditt.Orient.4. Hicks¹ 138. Hoffmann II.129. Michel 363. Solmsen 7. Only
 the text of side A is given here, the more fragmentary B being omitted.

..... κα] ἰ Ἀλέξανδρο[ς | χ]ώρας
 τῆι πόλι καὶ | [..... ὅτα δὲ] Ἀλέξανδρος διὰ λ[λα]ξε τὸμ
 5 πᾶρ ἀνθρώ]πων βίον, Φίλιππος δὲ [ὁ || Φιλίππῳ καὶ] Ἀλέξανδρος
 ὁ Ἀλεξάνδρω τ[ἀ]μ βασιλεί]αν παρέλαβον, Θέρσιππος ἔων | [τοῖς
 βασ]ιλῃεσσι φίλος καὶ τοῖς στροτ[ἀ]γοισι] καὶ τοῖς ἄλλοισι Μακε-
 10 δόνεσσι μ[ε]γάλ]ων ἀγάθων αἴτιος γέγονε τῆι πόλι. Ἀ[μ]τιπ]άτρω
 γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρην πάντων τῶν
 ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοῖς βασιλῃας
 καὶ Ἀντίπατρον ἐκ[ο]ύ]φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ῖ-|
 15 τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἐ[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privi-
 leges for the exiles returning in the
 prytany of Smithinas as for the others.'
 — 38–39 ff. 'When the decree has been
 confirmed, the people are to pray that
 the settlement may be for the general
 welfare. The priests and priestesses are
 to throw open the temples. The sacri-
 fices which were promised when the
 messengers were sent to the king are to

be made annually on the anniversary
 of the king's birthday in the presence of
 the twenty men and the messengers.'

23. Decree in honor of Thersippus
 for using his influence with the Mace-
 donians in behalf of the city. For the
 historical references see Hicks and Dit-
 tenberger, l.c. There are some κοινή
 forms, as μετὰ for πεδὰ, ἀνάγραψαι be-
 side ὀγκαρρστέω.

μικρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγα-
 θος] καὶ παρ τῶν σαδράπαν εἰσαγωγή[ν | σίτω κα]τεσκευάσσε,
 ἔδωκε δὲ καὶ τῆι πόλι || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20
 [σονας αἴτ]ησε τῶγ κατεστακόντων, ἐβαθῆ | [δὲ χρη]μάτεσσι καὶ
 τοῖς πολίταισι εἰς [σι|τωνία]ν. καὶ Πολυπέρχοντος εἰς τὰν Ἀσί[αν |
 στάλε]ντος διώκησε φίλον αὐτον τῆι πό[[λι ὑπά]ρχην, παρε- 25
 σκεύασσε δὲ καὶ Ἀρράβαι[[ον καὶ] τοῖς ἄλλοις τοῖς ἐπὶ τινων τε-
 τα[[γμένο]ις ὑπὸ τῶν βασιλῆων φίλοις τῆι π[φλι κα]ὶ τᾶλλα
 πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὐτω
 ἀτέλει[αν || πάντ]ων τὸμ πάντα χρόνον καὶ αὐτω καὶ [ἐκ|γόν]οισι, 30
 στᾶσαι δὲ αὐτω καὶ εἰκονα χαλ[κί]αν, δέδοσθαι δὲ καὶ σίτησιν ἔμ
 προτανη[ί]ω, κ]αὶ ὅτα κε ἂ πόλις ἰροπῆται, μέρις δ[ιδώ]σθω Θερ-
 σίππω καὶ τῶν ἐκγόνων αἰ τῶ γ[ε|ραι]τάτω, κάλησαι δὲ καὶ εἰς 35
 προεδρίαν· | [στε]φανώτω δὲ αὐτον ὁ χοροστάτας αἰ ὁ ἐν[έ]ων ἐ]ν
 τῶ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[α|θί]ας ἕνεκα καὶ εὐνοίας τᾶς
 πρὸς τὸν δᾶ[[μον], ἵνα γινώσκωισι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ- 40
 ταν τοῖς ἀγάθοις ἄνδρας [κ]αὶ εὐε[ργέ]ταις τί[μαι] καὶ σῶθεντος
 αὐτω ἔστεφα[[να] φόρησεν ἀμέραις τρεῖς καὶ εὐαγγέλια | καὶ σωτήρια
 ἔ[θ]υσε καὶ παν[άγυρ]ιν συνάγαγε δαμοτέ[λ]ην καὶ νῦν τίμαι
 δικᾶως. ἀ[νάγ]ραφαι δὲ τοῖς ταμίαις τοῖς μετ' Ἡρακλείτω τὸ ψά- 45
 φισμα εἰς στάλλαν λιθίναν | τῶ ἐκ Θέρμας λίθω καὶ στᾶσαι ὄππα
 κε Θε[ρ]σίππω συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]τω δὲ Θερ-
 σί[π]πω καὶ ἄλλα ὄππα κε θέλη τῶ[ν || ἴ]ρων στᾶσα[ι] τὸ ψά- 50
 φισμα, καὶ κέ τι θέλη π[ρ]οσγράφην, ἔμμεναι αὐτω, τῶγ κεν
 εὐεργέτη τὰμ πόλιν.

47. ἐκ Θέρμας λίθω: of marble from *Therma*, a place in Lesbos near Mytilene. — μέχρι Πορνοπίας: site of the temple of Apollo Parnopius, the epithet being derived from *πάρνοψ*, Lesb. Boeot. *πάρνοψ* (5). — 48 ff.: 'Thersippus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius

Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. 280). With the genuine dialect forms are interspersed κοινή forms as *παρητήσατο*, *πρότανις*, *ἀνα-*, *μετά*, *τερέως*, *καθά*, *ἐφ' οἰσιν*, etc.; hyper-Aeolic forms as *ἐφάβων*, *πλάθεος* (words with original η, not α); and examples of latespelling as *τείμαις*, *κατείρων* with *ει = ī* (21), *ἐπισκεάσαντα* (36), *κοραγίαν*, *ὑπάρκοισαν* with *κ = χ*

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Hoffmann II.173.

- - - [δαμ]οσῖαι[ς] - - - ταῖς ὑπαρκοί[ς]αῖς αὐτῷ κτή[σας ἐν τῷ
 Ζημεραγήῳ] - - - - ἡ τούτοισι τῷ δά[μῳ] | - - - - ονια πασσυδιά-
 5 σαντος καὶ || [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ
 ναύῳ ἐν τῷ γυμ(ν)ασίῳ κατείρων προαγρημμένῳ, ἐν ᾧ ταῖς τεί-
 μαις αὐτῷ κατιδρῦσει, κτίσταν τε καὶ εὐεργέταν προσου|μάσδεσθαι,
 εἰκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέγιστα τὸν δᾶμον εὐερ-
 10 γητησάντεσσι νόμιμόν ἐστι, με||τά τε τὰν ἐξ ἀνθρώπων αὐτῷ μετά-
 στασιν καὶ τὰν ἐντάφαν καὶ θέσιν τῷ σώματος ἐν τῷ γυμνασίῳ
 γενήθην, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τᾶς πόλιος Λα|βέον,
 στοιχείς τοῖς προυπαργμένοισι αὐτῷ καὶ προσμέτρεῖς τὰν ἐαυτῷ
 15 τύχαν τοῖς ἐφίκτοισιν ἀνθρώπῳ, τὰν || μὲν ὑπερβάρεια καὶ θεοῖσι
 καὶ τοῖς ἰσοθεοῖσι ἀρμόζοισαν τᾶς τε τῷ ναύῳ κατειρώσιος τᾶς
 τε τῷ κτίστα | προσουμμασίας τείμαν παρητήσατο, ἀρκέην νομί-
 ζων τὰν κρίσιν τῷ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθε|ωρήκην, ταῖς δὲ
 20 τοῖς ἀγάθοισι τῶν ἀνδρῶν πρεποί|σαις ἀσμενιζοῖσα χάρα συνεπέ-
 νευσε τείμαις· ἐφ' οἷσιν πρεπωδέστατόν ἐστι τῶν ἐνόμων ἐόντων |
 χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε
 καὶ τειμίων περὶ τᾶς καλοκάγαθίας αὐτῷ | μαρτυρίαν ἀπυδέδοσθαι·
 25 δι' ἃ καὶ τύχα ἀγάθα δέδοχθαι || τᾷ βόλλα καὶ τῷ δάμῳ· ἐπαίνην Λα-
 βέονα παίσας ἔοντα τείμας ἄξιον καὶ διὰ τὰν λοιπὰν μὲν περὶ τὸν
 βίον σεμνότηα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον

(66 a). ἀρκέην (infin.), συντελέη beside the normal μι-forms κάλην, στεφάνων, etc. (155.3) are probably artificial. ναύῳ (l. 5), if correct, is a contamination of ναῦον with Att. νεῶ. ἐπεγράφην (l. 36-37) is an aor. infin. pass., like ὀντέθην, with ε carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find κατείρων, κατιδρῦσει, but ἐφίκτοισιν. The forms of the relative, being borrowed from the κοινή (126), are transcribed with ' throughout (cf. also ἐφ' οἷσιν etc.); and one might also prefer ἱερέως and ἐαντόν (instead of ἕαντον

with ' and Lesbian accent). But it is impossible to determine whether in such cases the κοινή form was adopted as a whole or only in part (cf. 280), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the κοινή. So the transcription chosen is of small consequence.

15 ff. *He deprecated the excessive honor, suitable only to gods and demigods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable*

εἰς | τὰν πόλιν διάθεις, καὶ ἔχην ἐν τῷ καλλίστῳ διαλάμψει τε
 καὶ | ἀπυδόχα, καὶ κάλην εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-
 τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἂ πόλις συντελέη, ἐν τῷ τῶν | κατεύ- 30
 χαν ἡμέρᾳ ἐπὶ τῶν σπόνδων κατὰ τὰδε· ὁ δᾶμος στεφάνοι Λεύκιον
 Οὐάκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμιοι εὐεργέταν,
 στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα | καὶ φιλαγαθίας τῆς εἰς ἑαυτὸν· ὄν-
 τέθην δὲ αὐτῷ καὶ εἰλικονας, γράπταν τε ἐν ὄπλῳ ἐγχρύσω καὶ 35
 χαλκίαν, κατὰ τὰ αὐτὰ δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῷ γυμνα-
 σίῳ, ἐφ' ἃν ἐπέγραψεν· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκιον
 Λευκίῳ | υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμιοι εὐεργέταν, γυμνα-
 σιάρχῆσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ || καὶ τὸ βαλά- 40
 νηον τοῖς νέοισι καὶ πρὸς τῶν εἰς αὐτὸ κοραγίαν ταῖς ὑπαρκοῖσιν
 αὐτῷ κτήσας ἐν Ζυμαραγῶ, καὶ ἐπισκεάσαντα τὸ γυμνάσιον,
 καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας
 ἕνεκα καὶ εὐνοίας | τῆς εἰς ἑαυτὸν. καὶ ἐπεὶ κε δὲ τελευτάσῃ, κατε-
 νέχθει|τα αὐτὸν ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὴν ἀγορὰν | 45
 στεφανώθην διὰ τῶν πόλιος κάρυκος κατὰ τὰδε· ὁ δᾶμος στεφά-
 νοι Λεύκιον Οὐάκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμιοι
 εὐεργέταν, στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα καὶ εὐνοίας τῆς εἰς ἑαυ-
 τὸν· εἰσενέχθην δὲ || αὐτὸν εἰς τὸ γυμνάσιον ὑπὸ τε τῶν ἐφάβων 50
 καὶ τῶν | νέων, καὶ ἐντάφην ἐν ᾧ κ' ἂν εὐθετοῖν ἔμμεναι φαίνηται
 τῷ. τὸ δὲ ψάφισμα τὸδε ἀνάγραψαι εἰς στάλαν λίθῳ λεύκῳ καὶ
 ὀρθέμεναι εἰς τὸ γυμνάσιον πὰρ ταῖς δεδογματοισμέναις αὐτῷ τεί-
 μαις. μῆνος Φρατριῶν δεκάτα || ἀπίοντος ἐπὶ ἱερέως τῆς Ῥώμας καὶ 55
 Αὐτοκράτορος | Καίσαρος, θεῷ Νῆῳ, θεῷ Σεβάστω, ἀρχιερέως μεγί-
 στῳ καὶ πάτρῳ τῆς πατρίδος Πολέμωνος τῷ Ζήνωνος Λαοδίκεος,
 πρυτάνιός δὲ Λευκίῳ Οὐακίῳ Λευκίῳ υἱῷ Αἰμιλίῳ Λαβέωνος, φι-
 λοκυμάλῳ εὐεργέτῃ, στεφαναφόρῳ δὲ || Στράτωνος τῷ Ἡρακλείδῃ. 60

to good men he accepted with gratifica-
 tion. — 47. Αἰμιλία: name of the tribe
 in the nom. sg., as in Latin inscrip-

tions. — 56 f. 'when Polemon was priest
 of Rome and Augustus.'

Thessalian

Pelasgiotis

25. Larissa. V cent. B.C. IG. IX. ii. 662-663. SGDI. 343-344. Hoffmann II. 42. Roberts 240.

a. Πολυξεναία ἐμμί.

b. Φεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG. IX. ii. 1027.

a. Ἄπλωνι Λεσχα[ί]σ[ι].

b. Ἀριστιὼν ὀνέθεκε κοὶ συνδανχναφόροι.

c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG. IX. ii. 1226. Hoffmann 5.

5 Νόμος. | Αἴ κε τῶν | φασσοτῶν | κίς φαλί|σσοκῆτα[ι] | κοινὰ χ[ρ]|ἔ-
10 ματα ἔ[χ]|ῶν καὶ μ[ἔ] | δυνάετ[α]|| ἀππε[ί]σ[αι] το - - -

28. Larissa. About 214 B.C. IG. IX. ii. 517. SGDI. 345. Ditt. Syll. 238-239 (only the letters of Philip). Hoffmann II. 16. Michel 41. Solmsen 9.

[Ταγ]εύνοντων Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομείοι,
2 Ἐπιγένεος Ἰασονεῖοι, Εὐδίκο[ι] Ἀδα]μαντεῖοι, Ἀλεξία Κλεαρχείοι,
γυμνασιάρχεντος Ἀλεύα Δαμοσθενεῖοι. Φιλίπποι τοῖ βασιλείοις
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν
ὑπογεγραμμέναν.

4 “Βασιλεὺς Φίλιππος Ααρισαί|ων τοῖς ταγοῖς καὶ τῇ πόλει
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς
πρεσβείας ἐγένοντο, || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. Πολυξεναία: sc. στάλλα. See 168 c. — Φεκέδαμος: see 46, 52 b.

26. Aristion and his fellow *δαφνηφόροι* set up to Apollo of the *Λέσχη*. A late inscription of Phalanna (IG. IX. ii. 1234) reads Ἄπλωνι Κερδ[ο]λον Σουσίπα-τρος | Πολεμαρχίδαιος ὁ θύτας | ὀνέθεικε ἱε-ρομαμονεῖσας καὶ ἀρχιδανχναφορείσας. — Λεσχα[ί]σ[ι]: or Λεσχα[ί]σ[ι] (cf. 38)?

Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Crétan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the *κοινή*, are included. The

τοὺς πολέμους προσδέεται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἐτέ-
 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6
 ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοικοῦσιν παρ' ὑμῖν
 Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῆι πολιτεία. τούτου γὰρ
 συντελεσθέντος καὶ συνμεινάτων πάντων διὰ τὰ φιλάνθρωπα 8
 πέπεισμαι ἕτερα τέ πο[λ]λά τῶν χρησίμων ἔσσεσθαι καὶ ἐμοὶ καὶ
 τῇ πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β'
 Ὑπερβερεταίου κα'."

ψαφίξαμένας τὰς πόλεις ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10
 νάμμοι τὰ ἕκτα ἐπ' ἰκάδι συνκλείτος γενομένας, ἀγορανομέτου
 τῶν ταγῶν πάντων· Φιλίπποι τοῖ βασιλείου γράμματα πέμψαν-
 τος πὸς τὸς ταγῶν καὶ τὴν πόλιν δι(ἐ) κί Πετραῖος καὶ Ἀνάγκιπ-
 πος καὶ | Ἀριστόνοος, οὓς ἀπὸ τῆς πρῆσβείας ἐγένοντο, ἐνεφανίσσοεν 12
 αὐτοῦ, πὸς κί καὶ ἂ ἀμμέου πόλις διὰ τὸς πολέμους ποτεδέετο
 πλειόνου τῶν κατοικισόντων· μέσποδι κε οὖν καὶ ἕτερος ἐπι-
 νοεῖσομεν ἀξίος τοῖ παρ' ἡμῶν | πολιτεύματος, ἐπὶ τοῖ παρεόντος 14
 κρενέμεν ψαφίξασθαι ἡμῶν ο(ῦ)ς κε τοῖς κατοικέντεσσι παρ' ἡμῶν
 Πεθ[α]λλοῦν καὶ τῶν ἄλλων Ἑλλάνων δοθεῖ ἂ πολιτεία· τοῖνεος
 γὰρ συντελεσθέντος καὶ συνμεινάτων πάντων διὰ τὰ φιλάνθρωπα 16
 πεπέισται ἄλλα τε πολλὰ τῶν χρησίμων ἔσσεσθαι καὶ εἰτοῦ καὶ
 τὰ πόλι καὶ | τὴν χούραν μᾶλλον ἐξεργασθίσεσθαι· ἐψάφισται τὰ
 πολιτεία πρᾶσσεμεν πὲρ τῶννεου κατὰ τὰ ὁ βασιλεὺς ἔγραψε, καὶ 18
 τοῖς κατοικέντεσσι παρ' ἡμῶν Πεθαλοῦν καὶ τῶν ἄλλων Ἑλλά-
 νων δεδόσθαι τὴν πολιτείαν καὶ αὐτοῖς καὶ ἐσγόνοισ καὶ τὰ λοιπὰ
 τίμα ὑπαρχέμεν αὐτοῖς πάντα ὅσαπερ Λασαίοις, φυλᾶς ἐλομέ-||
 νοις ἐκάστου πόλις κε βέλλεται· τὸ μὰ ψάφισμα τότε κύρρον 20
 ἔμμεν κατὰ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδόμεν ὀνγράψαι αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλείτος**: *συνκλείς* (167.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. **εἰτοῦ**: *εἰτοῦ*. So also *εἰτοῦ*, *εἰτῆς* in two other inscriptions of Larissa.—19. **Λα-**

σαίοις: *Λαρισαίοις*. Cf. Hesych. *Λάσαν- τὴν Λάρισαν*. But in other inscriptions only *Λάρισαιος* (later) *Λάρισσα*.—19f. **φυ- λᾶς** κτλ.: *choosing each the tribe to which he wishes to belong*. *πολις* gen. sg. with *ἔμμεν* understood, *φυλᾶς* gen. sg. by attraction to *πολις*. Cf. Att. *ἐλέσθαι δὲ αὐτοῦς φυλὴν καὶ δῆμον καὶ φρατρίαν, ἢ*

- ἐν στάλλας λιθίας δύας καὶ τὰ ὀνόματα τοῦν πολιτογραφειθέντων
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἄπλωνος τοῖ Κερδοῖοι,
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γηβύειται
 ἐν τάνε, δόμεν.” καὶ ὕστερον Φιλίπποι τοῖ βασιλείος ἐπιστολὰν
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγεύοντων
 Ἄριστονόοι Εὐνομείοι, Εὐδικοί Ἀδαμαντεῖοι, Ἀλεξίπποι Ἴππολο-
 χεῖοι, || Ἐπιγένεος Ἰασονεῖοι, Νυμειῖοι Μνασιαῖοι, γυμνασιάρχεν-
 τος Τιμουνίδα Τιμουνιδαῖοι, τὰν ὑπογεγραμμέναν· |
 26 “ Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγὸς καὶ τῇ πόλει χαί-
 ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ’ ἐμοῦ
 ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
 28 στήλας ἐκκεκολάφθαι· εἴ|περ οὖν ἐγεγόνει τοῦτο, ἤστοχῆκεισαν οἱ
 συνβουλευσαντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι | καὶ τῆς
 ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
 30 χόντων τοῦ πολιτεύματος || τὴν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ
 ὡσπερ νῦν αἰσχρῶς χερσεύεσθαι, νομίζω μὲν οὐδ’ ὑμῶν οὐθένα ἀν
 ἀν|τειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
 32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοι εἰσιν, οἱ καὶ τοὺς
 οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ
 τῶν ἀρχείων με[[ταδι]δόντες καὶ διὰ τοῦ τοιοῦτου τρόπου οὐ μόνον
 34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς
 ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ῆ]ν ἔτι δε καὶ νῦν παρα-
 καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς
 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσασθαι εἰς τὴν πολι-
 36 τεῖαν, εἰ δέ | [τινες ἀ]νήκεστον τι πεπράχασιν εἰς τὴν βασιλείαν
 ἢ τὴν πόλιν ἢ δι’ ἄλλην τινὰ αἰτίαν μὴ ἄξιοι εἰσιν | [μετέχ]ειν
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
 38 ἀν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω· τοῖς μέντων
 κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ
 φ[ε]λο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ’ Γορπιαίου γγ.”

ἀν βούλωνται εἶναι. — 28. ἤστοχῆκεισαν :
 3 pl. plpf. of ἀστοχέω, miss the mark,
 fail. Both word and ending are post-
 classical. — 38. μέντων : μέντοι. This is

now attested from some half dozen κοινή
 sources. It is probably due to the anal-
 ogy of adverbs like πρῶτον, λοιπόν, etc. —
 40. πῆρ ἱεροῦν : apparently equivalent,

ψαφίξαμένας τὰς πόλιος ψάφισμα τὸ ὑπογε[[γ]ραμμένον· “Θε- 40
 μιστοὶ τὰ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πὲρ ἱεροῦν,
 Ἀλεξίπποι λέξα[ν]τος ἐψάφισται τὰ πολιτεία, ὅσσοι μὲν ἐφάν-
 γρευθῆναι κινεῖς τῶν πεπολιτογραφειμένων, τὸς ταγὸς ἐγγρά[ψαν]-
 τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
 τῶν πεπολιτογραφειμένων κατὰ τὴν ἐπιστ[ο]λὰν τοῖ βασιλείος τὰ
 οὐνύματα καὶ τὰς ἐπιστολὰς τοῖ βασιλείος καὶ τὰ ψαφίσματα τό
 τε ὑπὲρ [τ]ᾶς γενόμενον | καὶ τὸ τᾶμον ὀγγράψαντας ἐν στάλλας 44
 λιθίας δύας κατθέμεν τὴν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουνοσ τοῖ
 Κερδοίος, || τὴν δὲ ἄλλαν ἐν τὴν ἀκρόπολιν ἐν τὸν ναὸν τὰς Ἀθᾶνας,
 καὶ τὴν οὐάλαν τὴν ἐν τάνε γινυμέναν τὸς | (τὸς) ταμίας δόμεν ἄτ 46
 τᾶν κοινᾶν ποθόδουν· τὸ μὰ ψάφισμα τότε κῦρρον ἔμμεν καπ
 παντὸς χρόνοι·” οἱ πεπολιτογραφειμένοι κατὰ τε τὰς ἐπιστολὰς τοῖ
 βασιλείος καὶ κατὰ τὰ ψαφίσματα τὰς πόλιος· |

Σαμόθρακες· Ἀρχιππος Καλλιφούντειος.

48

Κρανούνιοι· Ἀγεσίνοος Λυκίνιος, Φάλακρος Σιμίαιος, [κτλ.
 49–78].

Γυρτούνιοι· Εὐθόιος Λεττίναιος, Φιλύδαμος Λεττίναιος, Βοῖ- 79
 σκος Δαμμάτρειος, [κτλ. 79–92].

29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18.

Στῤύμουν Μολότοι [ὁ] φάμενος ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20
 λότοι τοῖ Φοίνικος τὸς γινομένος τὰ πόλι κατὰ τὸν νόμον ἀργυ-
 ρίοι | στατείρας δεκάπεμπε. Ἀλιόδουρος Πολυξένιος ὁ φάμενος
 ἀπειλευθεροῦσθαι ἀπὸ Πολυξένοι Ἀρμοξενεῖοι τὸς γινομένος | τὰ 24
 πόλι κατὰ τὸν νόμον ἀργυροῖ στατείρας δεκάπεμπε.

in the language of adulation, to πὲρ βασιλικῶν. — 41. ὅσσοι κτλ.: *whom-
 ever of those that have been enrolled any
 persons accuse. ἐφάνγρευθῆναι* in mean-
 ing not ἐφαιροῦνται, but κατηγοροῦνται
 (cf. I.38). — 48. καὶ τὰ ψαφίσματα κτλ.:
*and the decrees, both the one just previ-
 ously passed and the present one. ὑπὲρ
 τᾶς, sc. ἀμέρας. Cf. Boeot. προτηνί,*

136.1. Similarly τοῖ ὑπὲρ τὰς γενόμε-
 νοι πὲρ ἀτῶν ψαφίσματος in another in-
 scription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines
 contains a list of manumissions, all in the
 same phraseology.

20. φάμενος ἀπειλευθεροῦσθαι: perf.
 infin. = ἀπλευθερωσθαι, with φάμενος,
declared free.

30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536.

[Νικο]κλέα[ς A]ύτοβο[ύ]λειο[ς]. | λειτορεύοντας Ἀγεῖσῖα Ξε-
 5 νουνεῖοι οἱ | τὸν ταῦρον πεφεῖρά|κοντες · | Νικοκλέας Ἀύτοβούλειος, |
 Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, | Δαμέας Θρα-
 σίππειος, || [κτλ. 10–19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν | Λίοντος] Πανσανιαῖοι Μα-
 τροπολ[ίτα, | ταγεύ]ντου Σιλάνοι Ἀστο[μαχεῖοι, | Φίλ]ουνος
 5 Ἀντιγενεῖοι, Γεν[νάοι Ἀσ|στον]οεῖοι, Γεννάοι Αἰσχυλ[εῖοι, - - |
 - - Κ]αλλισθενεῖοι, ταμε[υόντου - - | - - Ἀ]ντιγονεῖοι, Φείδουνος
 Εὐ[δοξεῖοι], | - - ος Ἀντιγενεῖοι λέξαντο[ς · ἐπει|δεῖ Λί]ου Παν-
 10 σανίαιο[ς] Ματροπ[ολίτας || διετέ]λει εὐεργετὲς τὸ κοινὸν [τᾶς ἱ
 πόλι]ος ἔν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τᾷ ἀρχᾷ τᾷ ἑαυτοῖ
 καὶ κ[οινᾷ τᾷ | πόλι κ]αὶ καθ' ἰδδίαν ἀν τοῦ χρεῖαν [ἔχ]οντι, ἔδο]ξε
 15 τοῦ κοινού τᾶς πόλιος [ἔπαι|νέσαι] Λίοντα ἐτ τᾷ προαυγρέ[σι
 τὰν | ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ' ἕ]καστον | τοῦν] πολιτάου
 καὶ δεδόσ[θαι καὶ αὐ]τοῦ] κα(ι) τοῖς ἐσγόνοις ἀτ[έλειαν πάντου]ν |
 20 καὶ] ἀσυλλαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ἵπαρχέ-
 μεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]
 ταμ[ί]αν Φείδουνα Εὐδόξει[ον οὓς κε | ἀτ τᾶς] τοῦν ταγοῦν γνού-
 25 μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θεῖ]
 ἄκρου ἐν τοῖς ἱαρουτοῖς, [τὸ | μὰ ὀ]νάλουμα τὸ γενόμενον [ἐν
 τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τᾷ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II. 11. Michel 1126.

[Α]θάνα Πολιάδι οἱ ππολιάρχοι ὀνέ|θεικαν ἀρχιππολιάρχέντος |
 5 Ἀσκαπιοδοῦροι Αἰσχυνιαῖοι · | Πολύγνουτος Σιμμῖαιος, || Ἀσκα-
 πιοδοῦρος Ξενολαοι, | Εὐβίωτος Ἐπιγόνιοι, Ἐπίνικος Πανσανιαῖος.

30. Refers to the Thessalian bull-
 fight, the ταυροκαθάψια, or ταυροθηρία as
 it is called in another inscription of
 Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Ma-
 tropolis. — 24. ἄκρου κτλ.: in the con-
 secrated places of the heights (?). But
 in ἀκρου one suspects some error of
 the engraver.

Thessaliotis

33. Thetonium, not far from Cierium. V cent. B.C. IG. XII.ii.257. Solmsen 10.

-ες *ἠυλῶρέοντος Φιλονικῷ ἠυίος.* |

Θετόνιοι ἔδῶκαν Σῶταιροῖ τῷ Κ|ορινθίδι καὶ τῷ καὶ γένοι καὶ
 ρ|οικιάταις καὶ χρέμασιν ἀσυλλ|αν κατέλειαν κεύφεργέταν ἐποιέ- 8
 σαν κέν ταγᾶ κέν ἀταγ|ίαι. αἱ τις παρβαῖνοι, τὸν ταγὸν τὸν ἐπε-
 στάκουτα ἐξξανακά(δ)δέν. τὰ χρυσία καὶ τὰ || ἀργύρια τῆς Βελφαῖῷ 10
 ἀπολ|όμενα ἔσῶσε Ὀρέσταο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For the special dialectic peculiarities, see 214.

5. κεύφεργέταν: or κεύφεργέταν? See 94.7. — 6. κέν ταγᾶ κέν ἀταγίαι: *in war and peace*. The phrase is plainly the equivalent of the usual καὶ πόλεμον καὶ εἰρήνης (or ἐν πολέμῳ κτλ.), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the ταγός was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, express this last by *ὅταν ταγεύηται Θεσσαλία, ὅταν ταγός ἐνθάδε καταστῆ, ὅταν ταγεύηται τὰ κατὰ Θεσσαλίαν* (Xen. Hell. 6.1.8,9,12). So ταγός (one would expect ταγία) and ἀταγία (cf. ἀκοσμία *time when no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the ταγός of l. 8 is the municipal official, like the ταγοί of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read Ὀρέσταο Φερεκράτης (cf. 106.2) or, with correction, Φερεκράτε(ο)s ἠυλῶρέοντος Φιλονικῷ ἠυίος, *when Orestes, son of Pherocrates son of Philonicus, was ἠλωρός*. The use of the gen. instead of the patronymic adjective would be only another instance (see 214) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *ἠλός* instead of the gen. alone (cf. e.g. SGDI.1188, Arc.; Ditt. Syll. 478, Stratus; παῖς often so used in Lesbian and Cyprian). *ἠλωρός* occurs in Arist.

34. Pharsalus. III cent. v.c. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

'Α[γαθὰ τύχα·] ἃ πόλις Φαρσαλίουν τοῖς καὶ οὓς ἐξ ἀρχᾶς
 συμπολιτευομένοις καὶ συμπολ[εμισάντε]σσι πάντα προθυμία
 ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίους τοῖς | ἐ[ξ ἀρχᾶς πο-
 λ]ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τὰς ἐχομένας τοῦ Λου-
 ἔρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἐξείκοντα ἐκάστου εἰβάτα ἔχειν
 5 πατρούεαν τὸμ πάντα χρόνον. || τ[αγεούντου]ν Εὐμειλίδα Νικασι-
 αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππίου, Λύκου | Φερε-
 κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. v.c. Bréal, M.S.L. VII, 448. Holleaux, *ibid.* VIII, 180. Buck, *Class. Phil.* IV, 76 ff., 437.

Καλὸν ἄγαλμα φάνακτι ρ[εκαβόλοι Ἀπό(λ)ῶν
 ?Δαμ]οσίδας ποίρῆσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμφσαν

Pol.6.8.6 as the title of an official similar to the *ἀγρονόμος*, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὓς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of *συμπολιτευομένοις*, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὓς: *even as it is, already*. Cf. SGDI.2160 δουλεύων καθὼς καὶ ὧς *servating just as at present*, SGDI.1832.11 μετὰ τῶν καὶ ὧς *συντηρημένων with those already chosen*. — 3. ἐμ Μακουνίαις: 'in the district known as the Poppy (μήκων) Fields.'

35. An epigram of four hexameter verses inscribed *βουστροφῆδόν* on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = *ἀνάθημα*. Cf. CIG. I, p. 7, SGDI.5507. — ρ[εκαβόλοι]: or ρ[εκαβόλοι], cf. *ρ. heκαδάμοε*, no. 38 (52b).

Vs. 2. It is possible that the second letter is not σ but ρ, in which case we should read some such name as Νεστ[ρ]ορίδας (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος, 5) belonged.

[-----]ον Πτωῖῆφι.

τὸς τὸ, φάναγξ, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβον.]

36. Vase probably from Tanagra, VI cent. v.c. 'Εφ.'Αρχ.1900,107.

Δεμοθέ(ρ)ρεῖς ἱαρὸν Ἀπό(λ)λῶνος Καρυκεῖϊθ.

37. Vase from Thebes. VI cent. v.c. 'Εφ.'Αρχ.1900,107.

Ἱαρὸν τῷ Πυθίῳ Φισφόδικος ἀνέθεκε.

38-39. Tanagra. VI cent. v.c. IG.VII.593,606. SGDI.876,885.

38. 'Επὶ Φηκαδάμοε ἐμί. 39. 'Επὶ Ὀκίβαε.

40. Vase of uncertain origin. Probably V cent. v.c. IG.VII.3467. SGDI.1133.

Μογεία δίδῶτι ταὶ γυναικὶ δῶρον Εὐχάρι τεῦτρῆτιφάντῳ κότυλον,
ὅς χ' ἄδαν πιῖ.

41. Thebes. Middle IV cent. v.c. IG.VII.2418. SGDI.705. Ditt. Syll.120. Hicks 135. Michel 617.

[Τοῦ χρεῖ]ματα συνεβ[άλουθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέ-
μιον] Βοιωτοὶ πε[ρὶ τῷ ἱαρῷ τῷ ἐμ Βελφοῖς | π]ὸτ τὼς ἀσεβίοντας
τὸ ἱαρῶν τῷ Ἀπόλλωνος τῷ | Π]ουθίῳ. ||

Vs. 3. Here stood the subject of *ἐπεμφσαν*, the names of the donors. The form of which the final *ον* is preserved may be an adjective in agreement with, or a noun in apposition with, *ἀγαλμα* understood.

Vs. 4. *φεφύλαχσο*: Hom. *πεφύλαξο*, cf. 65. — *δίδοι*: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like *ἀγει*, *πιει*, by the addition of a particle (cf. *οὔτοσι* etc.). For the whole verse ending, compare H.Hom.15 and 20, and Callim.1.96.

36. Cf. Paus.9.20.3 *ἔστιν . . . ἐν Τανάγρα, καὶ ὄρος Κηρόκιον, ἔνθα Ἐρμῆν τεχθῆναι λέγουσι*. But here the epithet *Καρύκειος* is applied to Apollo. *Δεμοθέ(ρ)ρεῖς* is the same as *Δαμοθέρης* found

elsewhere, and, if the *Ε* is correctly read, the dedicator was an Athenian or Euboean.

38-39. Examples of the early spelling *oe* and *ae*, 26, 30. For *φηκα-* see 52*b*. For *ἐπί* with dat. see 136*b*.

40. *Μογεία*: masc. in *-ᾱ*. 105.1*a*. — *τεῦτρῆτιφάντῳ* (or *τεῦ?* See 94.7): *ταὶ Εὐ-*, daughter of *Εὐτρητιφάντος*. The first part of the name is identical with that of the Boeotian town which appears in Homer as *Εὐτρησις*. Cf. *Εὐτρητιδέες* in a later Boeotian inscription. See 61.3. — *ὅς*: *ὄς*. 56*a*.

41. List of contributions for the sacred war (355-346 v.c.). Byzantium was at this time allied with the Boeotians (cf. Dem.9.34). Note the retention of the older spelling *ε* beside *ει*,

- 5 'Αριστίωνος ἄρχοντος · 'Αλυζῆοι - - - - - | πρισγηῆες Χάροψ
 Δάδωνος, 'Αριστο - - - - - | 'Ανακτοριῆες τριάκοντα μνᾶς ·
 πρι[σγῆες] - - - - - | Φόρμω, Ἄρκος Τερῆος. | Βυζάντιοι χρουσίω
 10 Λαμφακανῶ στ[ατείρας] || ὀγδοέκοντα πέτταρας, ἀργυρίω 'Ατ[τι-
 κῶ δρα]χμὰς δεκαεξ̄ · σύεδροι Βυζαντίων [εἴνιξαν] | τὸ χρυσίον
 Κερκίνος Εἰροτίμω, 'Αγ - - - - - | Δηλοπτήχω, Διωνύσιος Εἰ-
 15 ραίωνος. | 'Αθανόδωρος Διωνυσίω Τενέ[διος], || πρόξενος Βοιωτῶν,
 χει[λ]ίας δ[ραχμὰς]. |
 Νικολάω ἄρχοντος · 'Αλυζ[ῆ]οι - - - - - | ἄλλας τριάκοντα
 μνᾶς εἴ[νιξαν] · | πρισγείες 'Αλυζαίων Θεο - - - - - | ['Α]λεξάν-
 δρου, Δίων Πολυλλ[άου]. ||
 20 ['Α]γεισινίκω ἄρχοντος · Βυζάντιοι [συνεβὰλ]ονθο ἄλλως πεν-
 τακατίως στατεῖρα[ς χρυ]σίως Λαμφακανῶς ἐν τὸν πόλεμον τὸν
 ὑ[πὲρ τῶ] | ἰάρῳ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί] · | σύεδροι
 25 εἴνιξαν Σῶσις Καρα[ι]ίχῳ, || [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C.
 IG.VII.2723. SGDI.570. Michel 1105. Solmsen 13.

Βοιωτοὶ 'Απόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλο-
 κώμω 'Α[ντ]ιγ[ενε]ίῳ Θεισπι[ε]ίῳ, | ἀφεδριατευόντων 'Εμπεδο-
 [κ]λείῳ 'Αθανοκριτίῳ Ταναγρήῳ, Πούθωνος Α[ὐ]τομειδε[ί]ῳ
 'Ερχομενίῳ, | 'Ιπποτίωνος Φαστυμειδοντίῳ Κορωνεῖος, 'Επιρά[λ]-
 τ[ι]ος Μαχωνίῳ Θειβῆῳ, Νικίῳ Γ[ρ]υλ[ί]ῳ Πλαταεῖος, |
 'Αριστοκλείῳ 'Αγασίῳ 'Ανθαδονίῳ, Σάωνος Θεο[τ]ιμίῳ Θεισπι-
 εῖος, μαντευομένῳ 'Ουνμάστῳ Νικολαίῳ Θεισπιεῖος.

as πρισγηῆες beside πρισγείες, Attic αἰ in
 'Αλυζαίων beside 'Αλυζῆοι, and Attic
 gen. sg. in -ον beside -ω.

22. τὸν ὑπὲρ κτλ.: relative use of the
 article, unknown in the later Boeotian
 inscriptions. See 126.

42. Dedication of a tripod to Apollo
 Ptous by the Boeotian league. This is
 one of a series of four belonging to the
 same period (IG.VII.2723-2724 b).

ἀφεδριατευόντων: those who serve as
 *ἀφεδριάται or official representatives at

the dedication. From ἐδριάω used like
 Att. ἰδρύω. Cf. Att. ἀφίδρυμα used of a
 shrine made after the model of another,
 as that of Asclepius modeled after the
 one at Epidaurus (cf. Roberts II.66.13).
 Observe that in the case of the repre-
 sentative of Plataea the gen. sg. of the
 father's name is used, not the patron.
 adj. as in the case of the others. The
 same holds true in the other three dedi-
 cations, and it is probable that this is
 not accidental, but that the Plataeans,

43. Orchomenos. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Solmsen 15. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμελος^I_(D)
 Φίλωνος, | Καφισόδωρος Διονυσίω, Ἀθανόδωρος Ἴππωνος ἀνέ-
 γραψαν καθὼς || ἐποίησανθὸ τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα-⁵₍₁₀₆₎
 ρέτας κατὰ τὸ ψάφισμα τῷ δάμῳ.

(Μειν)(ὸς) Ἀλαλκομενίω | φικαστῆ κῆ ἔκτη, ἐπεψάφιδδε | Φιλό-^{II}_(E)
 μελος Φίλωνος, Καφισόδωρος || Διονουσίω ἔλεξε· προβεβουλευμέ-¹⁰₍₁₁₁₎
 νον | εἶμεν αὐτῷ ποτὶ δάμον, ἐπιδεὶ ἐπεψα|φίττατο ὁ δάμος ἀποδόμην
 Νικαρέτη(ι) | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν
 πετράμεινον ἀπὸ [τ]ᾶν ὑπερ|αμεριάων τῶν ἰωσάων κατὰ τὰς πόλιος,¹⁵₍₁₁₆₎

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespieae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as *οὐπεραμερλαί* (once, l. 55 f., as τὰς ἐμπράξις). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (*ἠμολογία*) is given in VII, and of the contract (*σούγγραφος*), written in the *κοινή*, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,685 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase *ὁ ἐπίθωσαν*

(l. 135, cf. l. 16), which they persuaded her to accept, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. *προβεβουλευμένον κτλ.*: that he had a *probouleuma* to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the

ὁ ἐπίθωσε αὐτὰν ἃ πόλις, ἀργουρίω δραχμὰς | μουρίας ὀκτακισχι-
 λίας ὀκτακατίας τριάκοντα τρίς, κὴ τὼς πολεμάρχως ἀνελέσθη τὰν
²⁰ (121) τε σύγγραφον, ἀν ἔδωκαν οὐπὲρ || [ο]ὔτων τῶν χρεϊμάτων κατ' α[ὕ]τῷ
 αὐτῶ[ν] | κὴ ὁ ταμίας κὴ ὠν ποθείλετο Νικαρέτα δέκ[α], | κὴ τὰς
 ὑπεραμερίας διαγράψασθη τὰς [κατ] | τὰς πόλιος τὰς ἐπὶ Ξενο-
²⁵ (126) κρίτῳ ἄρχοντος | ἐν Θεισπιῆς, κὴ οὐτα ρεφυκονομειόντων || τῶν
 πολεμάρχων κὴ τῷ ταμίῳ ἀποδόσιτος τὰ χρεϊματα κατ τὸ ὁμόλο-
 γον τὸ πὰρ | Θεόφεστον Θεοδώρω Θεισπιεία τεθέν, | δεδόχθη τῷ
 δάμν· τὼς πολεμάρχως, | ἐπὶ κα τὸ ψάφισμα κούριον γένειτη,
³⁰ (131) ἀγγράψῃ ἐν στάλαν λιθίναν τό τε ψάφισμα οὗτο (II) | κὴ τὸ
 οὐπὲρ τὰς ἀποδόσιος (III), κα(τ) ταυτὰ δὲ κὴ | τὰς ὑπεραμερίας
 τὰ(ς) κατ τὰς πόλιος τὰς Νικαρέτας (IV) κὴ τὸ δ[ν]ιουμα τῷ γραμ-
³⁵ (136) ματείος τῷ δ[ι]αγράψαντος αὐτὰς (V) κὴ τὰν σύγγραφον τὰν || τε-
 θέσαν πὰρ Φιφιάδαν (VI) κὴ τὸ ἀντίγραφον (κὴ | τὸ ἀντίγραφον)
 τῷ ὁμολόγῳ τῷ τεθέντος πὰρ Θεόφεστον (VII) κὴ τὰν διαγραφὰν
 τῶν χρεϊμάτων ὠν | ἔγραψαν αὐτῇ διὰ τρεπέδδας (VIII), κὴ τὸ
⁴⁰ (141) ἄλωμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν || ἀπὸ
 τῶν πολιτικῶν.

III
 (E) Δαματρίῳ νιουμεινίῃ | πετράτῃ, ἐπεψάφιδδε Κ[α]φισόδωρος Δι-
 ωνουσίῳ, Ἄθανόδωρος Ἴππωνος ἔλεξε· προβε[β]ωλευμένον εἶ-
 μεν αὐτῷ ποτὶ δάμον, ἐπιδει, | παργενομένας Νικαρέτας Θίωνος
⁴⁵ (146) Θεισπικᾶς || [κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν κατ τὰς οὐ-
 πε[ρ]αμερία[ς] τὰς ἰώσας αὐτῇ, [ἀνα]γκάσ[θε]ν τὸν πολέμαρχου κὴ
 ὁ ταμίας σουγχορείσαντος τῷ δάμῳ δόμεν | [κ]ατ αὐ[τῷ] αὐ-
 [τ]ῶν σύγγραφον πὸτ τῇ οὐπαρχώσῃ οὐπε[ρ]αμερίῃ, ἐ[ν] τ[ῶ]ν κα

treasurer had paid the money according to the agreement deposited with Theophrastus, be it voted by the people, etc.

40-41. νιουμεινίῃ πετράτῃ: *τετάρτῃ ἱσταμένῳ*. On νου- from νε-, see 42.5 a. — 46 ff. *The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing ὑπεραμερία, until the levy for this purpose should be made and the amount agreed*

upon provided. This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular *ὕπεραμερίῃ* where we should expect the plural. — 49. ἔ[ν]τ[ῶ]ν: *until*, originating in *ἐν τὰν ἀμέραν*. Cf. 136.1 and note on 28.43. — ἐν οὗτο: *for this purpose*. Cf. *πῶρον ἐν οὗτο* ll. 59, 60. — ἐνευχθεῖν, not ἐνευχθεῖ, is declared certain by Baunack, *Philol.* XLVIII,

ἐνεπιχθείη ἅ ἀνφορὰ ἐν οὗτο, κ[ῆ] || κομίττ[ειτη] τὰ συνχωρευθέντα ⁵⁰₍₁₅₁₎
 χρείματα, | δεδόχθη τῷ δάμν· τὸν ταμίαν τὸν [π]ροάρχοντα | [τὰν]
 τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη
 ἀργ[ν]ρίω δραχμὰς μυρίας | [ὄκ]τακισχειλιάς ὀκτακατία[ς] τριά-
 κ[ο]ντα τρίς Πολυκράτιος ἄρχοντας ἐν τῷ Δαματρίν μινὶ κῆ τὰς ⁵⁵₍₁₅₆₎
 ἐ[μ]πράξις τὰς ἰώσας Νικα[ρέτη] κατ[] τὰς πόλιος Ξεν[ο]κρίτω
 ἄρχοντας ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τὼς πολεμάρχως, κῆ
 τὰν σουνγραφὰν, ἂν ἔχι κατ[] τ[ῶν] | πολεμάρχων κῆ τῷ ταμίω,
 ἀνελέσθη, πόρον [δ' εἰ]||μεν ἐν οὗτο ἀπὸ τῶν τὰς πόλιος ποθοδω- ⁶⁰₍₁₆₁₎
 μάτων πάντ[ων]. |

Ξενοκρίτω, Ἀλαλκομενίω. — Νικαρέτα Θεώνος τὰς π[ό]λιος ^{IV}_(G)
 Ἐρχομενίων κῆ τῷ ἐγγύω Θεώνος Συννόμω· τὰ π[ι]πάματα μούρη
 ὀγδοεῖκοντα πέντε διού[ο] ὀβολίω· | κῆ τῷ τεθμίω φίστωρ Ἀριστό-
 νικος Πραξιτέλιος· || Λιουκίσκω, Θεουίω, τὸ συνάλλαγμα. — Νι- ⁶⁵₍₁₆₆₎
 καρέτα Θεώνος τὰς πόλιος Ἐρχομενίων κῆ τῷ ἐγγούω Θεώνος |
 Συννόμω· τὰ π[ι]πάματα δισχειλίη πεντακάτι[η]· | κῆ τῷ τεθμίω
 φίστωρ ὁ αὐτός· Λιουκίσκω, Ὀμολοῖω, | [τ]ὸ συνάλλαγμα. —
 Νικαρέτα Θεώνος τὰς πόλιος || Ἐ]ρχομενίων κῆ τῷ ἐγγούω Θεώ- ⁷⁰₍₁₇₁₎
 νος Συννόμω· τὰ π[ι]πάματα πετρακισχειλίη· κῆ τῷ τεθμίω
 φίστωρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θεώνος τὰς πόλιος |
 [Ἐ]ρχομενίων κῆ τῷ ἐγγούω Θεώνος Συννόμω· τὰ π[ι]πάματα χελ-
 λιη· κῆ τῷ τεθμίω φίστωρ ὁ αὐτός· Λιουκίσκω, || Θε]ιλουθίω, τὸ ⁷⁵₍₁₇₆₎
 συνάλλαγμα.

Διαγράψη τὰς οὐπερ[αμ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς ^V_(H)
 κατ[] τὰς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα . . . |

Ἐδάνευσεν Νικαρέτα Θεώνος | Θεσπική, παρόντος αὐτῆι κν[υ]ρίου ^{VI}₈₀
 τοῦ ἀνδρὸς Δεξίππου Ε[ἰ]νομίδου, Καφισοδώρῳ Δι[ο]νυσίου, ^(A.3)

418, and agrees with uncontracted forms found elsewhere, as *κουρωθεει* (151.2). — 50. κομίττ[ειτη], not κομίτ-τ[η], also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the

date given at the end of each is the time of the loan (τὸ συνάλλαγμα). Cf. Thälheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed.

Ξενοκρίτω (ἀρχοντας), (μεινὸς) Ἀλαλκομενίω, Νικαρέτα Θεώνος (κατὰ τὰς πόλιος).

78 ff. The text of the contract is in the *κοινή*, though dialect forms are retained in some of the proper names.

Φιλομήλωι Φίλωνος, | Ἀθανοδώρωι Ἴππωνος, Πο[λυ]κρίτωι Θά-
 85 ροπος καὶ ἐγγύοις || εἰς ἔκτεισιν τοῦ δανείου | Μνάσων Μέκγαιο,
 (8) Τελεσίας | Μέκγαιο, Λασίππωι Ξενοτίμου, Εὐάρει Εὐχώρου, Πε-
 90 ριλάωι Ἀναξίωνος, Διονυσο[δ]ώρωι Καφισοδώρου, Κωμίλαι Τελε-
 (13) σίππου, Ὀνασίμωι | Θεογέιτονος, Καφισοδώρωι | Δαματρίχου,
 95 Νικοκλεῖ Ἀθα[υ]δοδώρου Ὀρχομενίοις ἀργυ[ρ]ίου δραχμὰς μυρίας
 (18) ὀκτακισχειλίας ὀκτακοσίας τριάκοντα τρεῖς ἄτοκον ἐχ Θεσπιῶν
 100 εἰς τὰ Παμβοιώτια τὰ ἐπ' Ὀνασίμου ἄρχοντος Βοιωτοῦ[s]. || ἀπο-
 (23) δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἐγγυοὶ Νικαρέται ἐν
 τοῖς Πανβοιωτίοις πρὸ τῆς θυσίας ἐν ἡμέραις τρισίν. ἐὰν δὲ μὴ
 105 ἀποδώσ[ι], || πραχθήσονται κατὰ τὸν νόμον. [ἦ] δὲ πρᾶξις ἔστω ἐκ
 (28) τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἐνό[s] |
 110 καὶ ἐκ πλειόνων καὶ ἐκ πά[ν]των καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,
 (33) πραττούσῃ ὃν ἂν τρόπον βούληται. ἦ δὲ συγγραφῆ | κυρία ἔστω,
 115 κἂν ἄλλος ἐπιφέρῃ ὑπὲρ Νικαρέτας. Μάρ[τ]τυρες Ἀριστογειτών
 (38) Ἀρμοξένου, Ἰθιούδικος Ἀθανάιο, | Φιφιάδας Τιμοκλείος, Φαρσά-
 120 λιος Εὐδίκου, Καλλέας Λυσιφάντου, Θεόφεστος Θεοδώ[ρ]ου, Εὐ-
 (43) ξενίδας Φιλῶνδου | Θεσπιεῖς. ἂ σούγγραφος | παρ Φιφιάδαν
 Τιμοκλείος. |
 VII
 (B) Ὀνασίμω ἄρχοντος Βοιωτοῦ[s], | μεινὸς Πανάμω, ὁμολογὰ ||
 125 Νικαρέτη Θίωνος Θεισπικῆ, | παριόντος Νικαρέτη Δεξιπ[ρ]ω Εὐ-
 (48) νομίδαο τῷ ἀνδρὸς Θε[ι]σπιεῖος, κῆ τῇ πόλι Ἐρχομε[ι]ων·
 130 παρεῖαν οὐπὲρ τᾶς πόλ[ι]ος πολέμαρχοι Καφισόδωρος Διωνου-
 (53) σίω, Φιλόμειλος | Φίλωνος, Ἀθανόδωρος Ἴππωνος· ἀποδόμεν τὰν
 135 πόλιν Ἐρχομενίων Νικαρέτη Θίωνος, || ὃ ἐπίθωσαν οὐπὲρ τᾶν
 (58) οὐπεραμεριάων τᾶν ἐπὶ Ξενοκρίτω ἄρχοντος ἐν Θεισπιῆς, ἀργου-
 140 ρίω δραχμὰς μυρίας ὀκτ[α]κισχειλίας ὀκτακατίας τρι[ά]κοντα
 (63) τρίς, ἔσχατον Ὀνασ[ί]μω ἄρχοντος ἐν τῷ Ἀλαλ[κο]μενίοι μεινί·
 σούγγραφον δὲ | γράψασθη τῷ ἀργουρίῳ τῶς | (τῶς) πολεμάρχως
 145 Ἐρχομενίων || κῆ ἐγγούως, ὡς κα δοκιμάδδ[ει] | Νικαρέτα, κῆ
 (68) θέσθη μεσέγγ[υ]ον παρ Φιφιάδαν Τιμοκλείος | Θεισπιεῖα. ἐπὶ δέ
 150 κα κομίττε[ι]τη Νικαρέτα τὸ ἀργούριον || παρ τᾶς πόλιος, ἔσλια-

The names of the first two sureties are but with the third the error is rectified by mistake in the nominative, fixed. — 113–114. ἐπιφέρει: presents it.

νάτω Νικαρέτα τὰς οὐπερ|αμερίας, ἄς ἔχι κατ τὰς πόλιος, τὰς ἐπὶ
 Ξενοκρίτω | ἄρχοντος ἐν Θεισπιῆς πάσας, κῆ τὰν σούγγραφον ἀπο-
 δότω Φιφιάδας τοῖς πολεμάρχους κῆ τοῖ ταμίη κῆ το[ῖς] | ἐγγούσιος. 155
 ἡ δέ κα μεὶ ἀποδοῖε ἀ πόλις Νικαρέτη τὸ ἀρ|γούριον ἐν τῷ γεγραμ- (78)
 μέν χρόνῳ, τὰς μουρίας κῆ ὀκτ[α]||κισχειλίας ὀκτακατίας τριά-
 κοντα τρίς, ἀποδότω | τὰν σούγγραφον κῆ τὰς οὐπεραμερίας τὰς
 κατ τὰς | πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῷ ὀμολό[γ]ῳ γεγραμ|μέ-
 νον· (ἡ δέ κα) ἐν τῷ χρόνῳ τῷ γεγραμμένῳ μεὶ ἐθέλει κ[ομ]ί[δδ]ε[ε]-||
 σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Φιφιάδας τὰν | σούγγραφον 160
 τοῖς πολεμάρχους κῆ τοῖ ταμίη κῆ τοῖς | ἐγγούσιος, κῆ ποταποπι- (83)
 σάτω Νικαρέτα τῇ πόλι Ἐρχο|μενίων κῆ τοῖς πολεμάρχους κῆ τοῖ
 ταμίη κῆ τοῖς ἐγγούσιος ἀργουρίῳ δραχμὰς πεντακισμουρίας, κῆ
 τῇ || οὐπεραμερίῃ ἄκουρῦ νῦ ἔνθω. φίστορες Ἀριστογι|των Ἀρμο- 165
 ξένω, Ἰθούδικος Ἀθανίαο, Φιφιάδας Τιμο[κλεί]ου, Φαρσάλιος Εὐ- (88)
 δίκω, Καλλέας Λιουσιφάντω, Θεόφειστος Θεοδώρω, Εὐξενίδας
 Φιλώνδαο Θεισπιείε[ι]ς. τὸ ὀμφλογον παρ Θεόφειστον Θεοδώρω
 Θεισπιεία.

Διαγραφή || Νικαρέτη διὰ τραπέδδας τὰς Πιστοκλείος ἐν Θε- 170
 σπιῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μεινὸς Ἀλαλοκωμένιω (93)
 δευτέρω ἀμέρη ἑνακηδεκάτη, ἐπὶ τὰς Πιστοκλείος | τραπέδδας Νι-
 καρέτη παρεγράφει παρ Πολιουκρίτω Θάρο|πος Ἐρχομενίω ταμίαο
 οὐπὲρ τὰς πόλιος τὸ σουνχωρε||θὲν τὰν οὐπεραμεριάων τὰν ἐπὶ 175
 Ξενοκρίτω ἄρχοντος, | παριόντος πολεμάρχω Ἀθανοδώρω Ἰππω- (98)
 νος Ἐρχομενί[ω], | ἀργουρίῳ δραχμῇ μούριη ὀκτακισχειλίη ὀκτα-
 κάτη τριά|κοντα τρίς.

164 ff. If the city fails to pay Nica-
 reta in the time specified, it will have
 to pay the amount stated in the con-
 tract and the sum of the notes besides,
 that is substantially double the amount
 loaned. But if Nicareta refuses to ac-
 cept the amount named in the con-
 tract, as she might do in order to
 secure the exorbitant penalty for de-
 lay, she forfeits both contract and notes
 and pays a heavy penalty.

169-170. διαγραφή Νικαρέτη κτλ.:
 memorandum of payment to Nica-
 reta (adnom. dat. 172) through the bank of
 Pistoctes. διαγραφή cancellation (cf.
 διαγράψασθη l. 22), and so payment. So
 ll. 172 ff., at the bank of Pistoctes there
 was paid over to Nicareta by Polycritus
 the treasurer in behalf of the city the
 sum agreed upon of the notes (part. gen.;
 cf. ἀπὸ τὰν ὑπεραμεριάων ll. 14-15).

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392.

Θιὸς τούχα ἀγαθά. | Φαστία ἄρχοντος | Βοιωτῆς, ἐν δὲ Λεβα-
 5 δεῖη Δόρκωνος, Δαίλος | Ἰρανῆω ἀντίθειτι τὸν | ρίδιον θεράποντα
 10 Ἀνδρικὸν τῷ Δι τῷ Βασιλεῖ | κῆ τῷ Τρεφωνίῳ ἰαρόν εἰμεν, παρ-
 μείναντα παρ | τὰν μητέρα Ἀθανοδώραν φέτια δέκα, καθὼς ὁ |
 πατεῖρ ποτέταξε· ἡ δὲ κα | ἔτι δώσει Ἀθανοδώρα, [τ]ίσι [αὐτῇ] ||
 15 Ἀνδρικός φόρον τὸν ἐν τῇ | θείκῃ γεγραμμένον· ἡ δὲ τί | κα πάθει
 Ἀθανοδώρα, παρμενὶ Ἀνδρώνικος τὸν περιττὸν | χρόνον παρ Δωί-
 20 λον· [ἐ]πιτα ἰα|ρὸς ἔστω με[ι] | ποθ[ι]κων μειθενὶ μειθέν· με-
 ἔσσειμεν δὲ καταδουλίττασθη | Ἀνδρικὸν μειθενὶ· Ἀνδρικὸν δὲ
 25 λειωργίμεν || ἐν τῆς θοσίης τῶν θιῶν | (ων) οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430.

[Σάων - - - - - ἀντίθειτι τὸ ρίδιον | πη]δάριον Ἀθάνωνα τῷ Δι
 τεῖ Βασιλεῖ κῆ τεῖ Τρεφωνίῳ ἰαρόν εἶμεν τὸν πάν[τα | χρῶ]νον ἀπὸ
 τᾶσδε τᾶς ἀμέρας, μεὶ προθίκοντα μεῖτε αὐτεῖ Σάωμ μεῖτε ἄλλει |
 [μ]ειθενὶ κατὰ μεθένα τρόπον. ἡ δὲ κά τις ἀντιποιεῖτη Ἀθάνωνος
 5 εἰ ἄλλο τι ἀδικί || [κ]αθ' ὄντινα ὦν τρόπον, οὐπερδικιόνθω κῆ προῖ-
 στάνθω τῷ τε ἰαρείης κῆ τε[ι] | ἰαρ]άρχη τῷ ἡὶ ἀντιτιουρχάνοντες
 κῆ τῶν ἄλλων ὁ βειλόμενος. ρίστορε[ς] | . . . λεις Σάωνος, Εὐβω-
 λος Σωκράτιος, Νίκαργος κῆ Κράτων Εὐνοστίδ[ας].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μεινὸς Δαματρίω πεντεκηδεκάτῃ | Πούριππος
 Προξένω ἀντίθειτι ἰαράν τὰν ριδίαν θεράπη[να]ν Ἀφροδιτίαν τῷ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθήν no. 46, in the ζ of ζῶνθι, ζῶνθι nos. 46, 47 (cf. δώσει no. 44, δαμῶντες no. 48), κατὰ τὸν

νόμον no. 47 (cf. κατὰ τὸν νόμον no. 46), παραμείναντα nos. 46, 47 (cf. παραμείναντα no. 44), in προθίκοντα no. 45 (cf. ποθίκων no. 44), in ποιούμεναι no. 47 (cf. ποιόμενος no. 46 = ποιόμενος), ἐξεῖμεν no. 48 (ἐσσειμεν no. 44).

Note εἰ for usual υ from οἰ in nos. 45, 47 (see 30). For θοσίης no. 44, see 24. For στ = σθ and δαμῶντες, in no. 48, see 22.2.

Σαράπι, παραμείνασαν ἄσαυτῷ κῆ τῆ γου[*νη*]κὶ αὐτῷ ἀγαθὴν ἄς
κα ζῶνθι, τὰν ἀνάθεσιν ποιῶμε[*νος*] διὰ τῷ συνεδρίῳ κατ τὸν 5
νόμον· κῆ κατέβαλε τῷ ταμίῃ | [ἐ]πὶ τῶν ἱαρῶν τὸ γιμιούμενον
δραχμὰς φίκати παραχρε[*ῖ*]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395.

Ἀρχεῖνω ἀρχῶ μεινὸς Θουῖῳ | πεντεκηδεκάτῃ Διουκλείς κῆ Κω-
τίλα ἀντίθεντι τὰν φιδίαν θρε[*π*]τάν, ἡ ὄνιονμα Ζωπουρίνα, ἱαρ[*αν*] ||
τεί Σεράπει, παραμείνασαν αὐτέῖς ἄς κα ζῶνθι ἀνεκλείτως, τὰν | 5
ἀνάθεσιν ποιούμενει διὰ τῷ σ[*ο*]νεδρίῳ κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid.
II,p.237. Michel 1393.

Ἰ Ἀπολλωνίδαο ἄρχον[*τος*], ἱαρειάδδοντος Ἀντιγένιος Σωκράτιος,
ἱαραρχιόντων Ἀγεισινίκο Σουκράτιος, || Σωσιβίῳ Πουθίλλιος, | 5
ἀντίθειτι Θίων Δαματρίχ[*ω*] τὸν φίδιον φυκέταν Ἀκρίσιον | ἱαρὸν
εἶμεν τῷ Σαράπιος κῆ τᾶ[*ς*] | Ἰσιος, κῆ μεὶ ἐξείμεν με[*θεν*] ἐφά- 10
πτεστη μειδὲ κα[*τα*]δουλίτταστη· ἡ δὲ κά τις ἐφάπτειτη, κύριος
ἔστω ὁ ἱαρεύς κῆ τῷ | ἱαράρχῃ κῆ τῷ σούνεδρου σουλῶντες κῆ δα-
μῶντες.

Phocian

Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II,p.722). Roberts
229.

Τοὶ πεντεκαίδεκα[*α*] | τῶν Λαβυαδᾶν, τοὶ [πὲρ] | Θ[*ρ*]ασύμαχον
καὶ Ι. . . α, ἐπὶ Τριχᾶ ἄρχ[*ον*]|τος, ἀπέδειξαν [μυᾶ]ς δεκατέ- 5
τορες [καὶ] | ἡμίμναϊον [κα]ῖ δραχμὰς πεν[*τέ*]κεντα καὶ φέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (*ἀπέδοτο* at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immedi-

ate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. Statement of the disbursement of funds by the officials of the phratry of the Labyadae, whose proceedings form the subject of no. 51.

50. Delphi. V cent. B.C. B.C.H.XXIII.611. Ziehen, *Leges Sacrae* 73.

Τὸν φοῖνον μὲ φάρην ἐς τὸ [E]ὐδρομόνον· αἱ δὲ κα φάρει, ἠιλαξά-
στῶ | τὸν θεὸν ἠὶ κα κεραῖεται καὶ | μεταθυσάτῳ κάποτεισάτῳ
5 πέν||τε δραχμάς· τούτου δὲ τῷ καταγορέσαντι τὸ ἥμισσον.

51. Delphi. About 400 B.C. SGDI. 2561. Ditt. Syll. 438 (with II, pp. 819f.). *Inscr. Jurid.* II, pp. 180ff. Michel 995. Solmsen 36. Ziehen, *Leges Sacrae* 74 (c and d). Ionic alphabet, but with F, and Θ = h (in contrast to Η = η); lengthened ο usually ΟΥ, but sometimes Ο.

A

[ὁ δὲ ἥρκος] | ἔστω· “ταγε[υ]σέω δι[καίως κ]ατὰ τοὺν νόμους
τῆς [π]ρό[λι]ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαιῶν καὶ
5 τᾶ||ν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κάποδειξέω [δι]καίως
τοῖς Λαβυάδαις [κ]οῦτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχλαι
10 οὔτε μαχαν[ᾶ] τῶν τῶλ Λαβυαδᾶν χρημ[ά]των· καὶ τὸς ταγοῦ[ς]
ἐπ]αξέω τὸν ἥρκον τοὺς [ἐν ν]έω[τ]α κατὰ τὰ γεγραμμένα. ἥρκος·
15 ἠυπίσχομαι ποῖ τοῦ Δι[ὸ]ς τοῦ πατρώου· εὐορκέοντι μὲμ μοι ἀγαθὰ
εἶη, αἱ δ' | ἐφιορκέοιμι, [ἠά]παντα κακὰ ἀντὶ τῶν ἀγαθῶν.” |

50. The inscription is on a wall connected with the stadium, and Eudromus, though otherwise unknown, was probably a sort of guardian hero of athletes. Hence the interdiction of wine. Note φάρην (12), ἐς τὸ where we expect ἐν τὸ (135.4), and κεραῖω (κεραῖεται) = κεράννυμι, as in Homer.— μεταθυσάτῳ : begin the sacrifice again.

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

A 3. τοὺν νόμους : τοῖς νόμοις. So τῶν νόμοις B 16, but usually s unassimilated. 97.1. — 4. ἀπελλαιῶν : victims for the Ἀπέλλαι. Cf. ll. 44–46 where ἀγεν is used with ἀπελλαιᾶ, in contrast to φέρεν with δαρατάς. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced

into the phratries and offerings for the occasion were made by the parents. — 5. δαρατᾶν : cakes. Ath. 3. 110d, 114b cites a δάρατον meaning unleavened bread and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. l. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδήμα offered for the children that were introduced into the phratry by their parents. — 6. συμπραξέω κάποδειξέω : I will collect and disburse. ἀποδείκνυμι, like Att. ἀποφαίνω, render account for, disburse. Cf. ἀπέδειξαν no. 49. — 10. τῶλ Λαβυαδᾶν : τῶν λαβ-, elsewhere unassimilated, as l. 3. 96.3. — 11. I will impose the oath upon the tagoi for the next year. Cf. B. 27.

*Εδοξε Λαβυάδαις Βουκατῶν μηνὸς δεκάται ἐπὶ Κ[α]μπου ἐν 20
 τῶν ἀλλίαι σὺμ ψάφουσις ἑκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς
 μὴ δέκεσθαι μήτε δαρατῶν γάμελλα μήτε παιδῆια μήτ' ἀπελλαῖα, 25
 αἱ μὴ τῶν πατριῶν ἐπαίνεούσας καὶ πληθυόσας ὡς κα ἦι. αἱ δὲ
 τί κα παρ νόμον κελεύσωντι, τῶν κελευσάντων ὁ κίνδυνος ἔστω. | 30
 τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν
 τοὺς ἄγοντας μήτε τοὺς ταγοὺς δέκεσθα||. αἱ δὲ κα [δ]έξωνται 35
 ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτεισάτω φέκαστος δέκα δραχμῶν·
 ὁ δὲ χρῆζων καταγορεῖν τῶν δεξαμένων ἐπὶ τῶν ὑστέρων ταγῶν 40
 καταγορεῖτω ἐν τῶν ἀλλίαι τῶν μετὰ Βουκάτια, αἱ κ' ἀμφιλλέγωντι
 τοὶ ταγοὶ τοὶ δεξαμένοι. ἄγεν δὲ τὰπελλαῖα || ἀντὶ φέτεος καὶ τὰς 45
 δαρατάς φέρεν. ἥσους δὲ κα μὴ | ἄγηι τὰπελλαῖα ἢ τὰν δαρατάων
 μὴ φέρηι, ἀμμόνιον κ|ατθέτω στατήρα ἐπὶ φεκατέρωι, τῶι δὲ ὑστέ- 50
 ρωι φέτει ἀγέτω τὰπελλαῖα καὶ | τὰν δαρατάων φερέτω· αἱ δὲ | κα
 μὴ ἄγηι, μηκέτι δεκέσθων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπελλαῖα ἢ 55
 ἀποτεισάτω φέκατι δραχμῶν ἢ ὑπογραφόμενος τόκιον φερέτω·
 καὶ | τὰν δαρατάων τῶι ὑστέρωι φέτει φερέτω ἢ ἀποτεισάτω - - - 60

B

[1-4 fragmentary. τ]οὶ Λαβυάδα[ι Εὐκλείου]ς περὶ τῶν δα[ρα- 5
 τῶν ἐπι]κρινόντων καὶ [Ἀπέλλα]ις περὶ τῶν ἀπελ[λαίων, | π]α-
 ρεόντες μὴ μείδ[ος ἡ]νὸς καὶ ἑκατόν· τὰ[ν δὲ] | ψᾶφον φερόντων 10
 ἀνδ[εξ]άμενοι πολ[ύ] τῶ Ἀπόλλω[ν]ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-
 τρίου καὶ τοῦ Διὸς πατρώου δικαίως | οἰσεῖν κατ τὸν νόμον | τῶν 15
 Δελφῶν· κήπευχέσθω δικαίως τὰν ψᾶφον φέρουσι πόλλ' ἀγαθὰ

23 ff. The *ταγοὶ* are to receive neither, in the case of the cakes (lit. of the cakes), the *γάμελα* or the *παιδῆια*, nor the *ἀπελλαῖα*, unless the gens to which one belongs approves in full session. The approval of the gens (*πατριά*, as in Elis; *πάτρα* in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without *h*, as also A 38, C 19, but *ho* (demonst.) B 53, *hode* C 19. Cf. *ᾶς* A 28

beside *hō* B 55, *ἥσους* A 46, B 30, C 19. See 58 a.—38 ff. 'Any one who wishes to accuse the *ταγοὶ* of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. ἀντὶ φέτεος: during the year, in the same year. See 136.8.2).—56. Or let him sign a note (for the twenty drachmas) and pay interest.

B 11-12. ἀνδεξάμενοι: undertaking, promising. They swear by the gods of

20 τοῦ[ς || θ]εοὺς διδόμεν, αἱ δὲ ἀ[δ]ίκως, τὰ κακά. τοῦτα δὲ τοῖ ταγοῖ
 25 ἐπιτελέοντων καὶ τῶι δεομένωι συναγόντων τοὺς Λαβυάδα[ς· αἱ
 δέ κα μὴ ποιῶντι κα[τ] τὰ γεγραμμένα ἢ μὴ το[ύ]ς ταγοὺς τὸν
 30 ἡόρκον ἐπαγάγωντι, ἀποτεισάτ[ω] φέκαστος ἐπὶ φεκατέ[ρ]ωι δέκα
 δραχμάς. ἥστ[ι]ς δὲ κα μὴ ὁμόση, μὴ τα[γ]ευέτω· αἱ δὲ κ' ἀνώ-
 35 μοτοῖς ταγεύηι, πεντήκοντα | δραχμάς ἀποτεισάτω. || αἱ δὲ κα δέξων-
 ται τοῖ [τ]αγοῖ ἢ γάμελα ἢ παιδήμα πὰρ τὰ γράμματα, ἀποτεισάτω
 40 πεντήκοντα δραχμάς φέκαστος τῶν δε[ξ]αμένων· αἱ δὲ κα μὴ ἀπο-
 τείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτῳι καὶ ἐπὶ ταῖς
 45 ἄλλαις | ζαμίαις, ἔντε κ' ἀποτε[ί]σηι. καὶ ἡδὲ κα δέξωνται ἢ δαρά-
 ταν ἢ ἀπελλαῖα | πὰρ τὰ γράμματα, μὴ ἔστω Λαβυάδας μηδὲ
 50 κοῖναρείτω τῶν κοινῶν χρημ[ά]των μηδὲ τῶν θεμάτων. | αἱ δὲ τίς
 κα τῶν ταγῶν καταγορη ποιῆσαι τι πὰρ τὰ γράμματα, ἡο δὲ
 55 ἀντι[φ]ᾶι, τοῖ ταγοῖ ἐν τᾶι || - - - - -

C

[ὁ]μνύτω ποι τοῦ Ἀπόλλωνος καὶ Ποτειδᾶνος τοῦ φρ[α]τρ[ί]ου
 καὶ Διός, καὶ δικ[α]ζο[ν]τι μὲν δικαίως ἐπ[ε]υχέσ[θ]ω πόλλ' ἀγαθὰ
 5 τ[ο]ὺς θεοὺς [δ]ιδόμεν, αἱ δ' ἐ[φ]ιορκέοι, κα[τ] κ[α]· αἱ δὲ κα μ[ὴ] δικά-
 ζηι καὶ [ρ]εθεῖς, ἀπ[ο]τεισάτω πέντ[ε] δραχμάς], ἄλλον δ' ἀνθελό[μ]ε-
 10 νοι τ[ὸν] δίκαν τελέοντ[ε]σιν. ἥστ[ι]ς δὲ κα πὰρ νόμον | [τι] ποιούοντα
 τᾶι δίκαι ἠέληι, τὸ ἡήμισσον ἐχέτω. τοῖ δὲ ταγοῖ τῶι καταγορέ-
 15 οντι τὰν δίκαν ἐπιτελεσ[ί]των· αἱ δὲ μ[ὴ], τὸ διπλῶν φέκαστος ἀπο-
 τεισάτω. ἥστ[ι]ς [ς] δὲ κα ζαμίαν ὀφείληι, ἄτ[ι]μος ἔστω, ἔντε
 20 κ' ἀποτε[ί]σηι.— Ἡδὲ ὁ τεθμὸς πὲρ τῶν ἐντοφῆων. μὴ πλέον
 πέντε καὶ τριάκοντα δραχμ[ᾶ]ν ἐνθέμεν μῆτε πριάμενο[ν] μῆτε

the city, phratry, and gens. — 50. θεμά-
 των: probably established rites, institu-
 tions, though this meaning of θέμα is
 not quotable. Cf. τεθμός = θεσμός, law,
 ordinance, C 19.

C 1 ff. Oath of the person appointed
 to act as judge. The missing conclusion
 of B must have been the provision for
 such an appointment. — 6 ff. If the one
 chosen fails to serve as judge, he shall

pay five drachmas, and (the ταγοῖ) shall
 bring the case to issue by appointing
 another in his place. Whoever convicts
 one guilty of an unlawful action shall
 receive half the fine (cf. no. 18.24-25, 50).
 — 19 ff. Law concerning funeral rites.
 Like the law of Iulis in Ceos (no. 8),
 this is directed against extravagance.
 — 20 ff. One shall not expend more than
 thirty-five drachmas, either by purchase

φοίκα· τὰν δὲ παχεῖ|[α]ν χλαῖναν φαωτὰν εἶμεν. || αἰ δέ τι τούτων 25
 παρβάλλοιτο, ἀποτεισάτω πεντήκοιντα δραχμάς, αἶ κα μὴ ἐξομό-
 σῃ ἐπὶ τῷ σάματι μὴ πλεόν ἐνθέμεν. στρώμα δὲ ἡ|υποβαλέ- 30
 τω καὶ ποικεφ|άλαιον ἡὲν ποτθέτω· τὸν δὲ νεκρὸν κεκαλυμμένον
 φ|ερέτω σιγαῖ, κῆν ταῖς στρ|οφαῖς μὴ καττιθέντων μη|[δ]αμεί, 35
 μηδ' ὀτοτυζόντων ἐ|[χ]θὸς τὰς φοικίας, πρίγ κ' ἐπὶ τὸ σάμα ἡ-
 κωντι, τηνεῖ | δ' ἔναγος ἔστω, ἡέντε κα ἡα | θιγάνα ποτθεθῆι. τῶν
 δὲ π|ρόστα τεθνακόντων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μηδ' ὀτοτύ- 40
 ζεν, ἀλλ' ἀπίμεν φοίκαδε ἕκαστον ἔχθω ἡομεστῶν καὶ πατραδελ-
 φῶν || καὶ πενθερῶν κῆγγόνων [κ]αὶ γαμβρῶν. μηδὲ τῷ ἡυσ[τ]ε- 45
 ραλα(ι) μηδ' ἐν ταῖς δεκάτ[α]ις μηδ' ἐν τοῖς ἐνιαυτοῖ[ς] | μ]ήτ' οὐμῶζεν
 μήτ' ὀτοτύ[ζε]ν. αἰ δέ τι τούτων παρβάλλοιτο τῶν γεγραμ|μέ- 50
 ων - - - - -

D

..... αχα... δ... | θοῖναι δὲ ταῖδ|[ε νόμιμοι]· Ἀπέλ-
 λαι καὶ Β|[ουκά]τια, Ἡπραῖα, Δαιδαφ|[όρια], Ποιτροπία, Βυσίου | 5
 [μην]ὸς τὰν ἡεβδέμαν καὶ | [τ]ὰν ἡενάταν, κηῦκλει[α κ]ἄρταμίτια

or (in articles taken) from the home. — 23-24. The shroud shall be thick and of a light gray color. For φαωτός = *φαωτός, see 31, and, as used of mourning apparel, cf. φαῖά ἡμάτια Polyb. 30.4.5, and φαῖά ἐσθῆς Ditt. Syll. 879.5. — 25 ff. If one transgresses (παρβάλλω = παραβαίνω) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more. — 29 ff. στρώμα δὲ κτλ.: cf. no. 8.3-4. — 31 ff. τὸν δὲ νεκρὸν κτλ.: cf. no. 8.10-11. — 33 ff. κῆν ταῖς στροφαῖς κτλ.: they shall not set the corpse down anywhere at the turns in the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead (? cf. ἐναγίζω) until the lid (?) is closed (cf. προστίθημι τὰς ὄρας, etc.). But the last part, from τηνεῖ

on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the near relatives.' — 45. κῆγγόνων: or κησόνων? The reading is uncertain. See 100. — 46 ff. There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary. — ἐνιαυτοῖς: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἀπελλαῖος, Βουκάτιος, Ἡπραῖος, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5-7. 'Those which occur on the seventh and the ninth of the month Βύσιος.' — 7-8. κηῦκλεια κάρταμίτια: καὶ Εὔκλεια καὶ Ἀρταμίτια. —

10 καὶ Λάφρι[α κ]αὶ Θεοξένια καὶ Τραχί|μα καὶ Διοσκορῆια, Μεγ|α-
 λάρτια καὶ Ηηράκλει[α], | καὶ κ' αὐτὸς θύη ἱαρῆ[ι]ον καὶ κα
 15 λεκχοῖ παρῆι [κ]αῖ κα ξένοι φοι παρέων|ι ἱαρῆια θύοντες καὶ
 κια πενταμαριτεύων τύχη|ε· αἱ δέ τι τούτων παρβάλλοιτο τῶν γε-
 20 γραμμένων, | θωεόντων τοί τε δαμιορ|γοὶ καὶ τοὶ ἄλλοι πάντες
 Λαβυάδαι, πρασσόντων | δὲ τοὶ πεντεκαίδεκα. α[ἰ] | δέ κα ἀμφιλ-
 25 λέγηι τὰς θωιάσιος, ἐξομόσας τὸν νό|[μιμ]ον ἡόρκον λελύσθω. α[ἰ]
 δ' ἄ|λιαν ποιόντων ἄρχω|[ν ἄ]πειή, ἀποτεισάτω ὀδελόν, καὶ συγ-
 30 χέοι, ἀποτε|σάτω ὀδελόν. τοιάδε κῆν || Φανατεῖ γέγραπται ἐν
 [τ]ῶι πέτραι ἐνδω· “[τ]άδε Φά[ν]οτος ἐπέδωκε τῶι θυγατρὶ Βου-
 35 ζύγαι, τὰ ἡἡμρρ[ῆ]νιαι κῆκ τὰς δωδεκαῖδο|ς χίμαιραν καὶ τῆμι-
 ρ[ῆ]ν|αιᾶν δάρματα καὶ τὰ τῶι | Λυκείω δάρματα καὶ τὰν ἀγαίαν
 40 μόσχον.” πάντων | καὶ ριδίων καὶ δαμοσιώ||ν· τὸμ προθύοντα καὶ
 προ|μαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα|ς· τῶι δὲ
 45 θυσαι Λαβυαδῶ|ν τῶπελλαίου μηνὸς τῶμ Διονύσοι, Βουκατίοις |
 τῶι Δι πατρῶιωι καὶ τῶπ|όλλωνι τὰν ἀκρόθινα καὶ συμπιπίσκεν

12 ff. Feasts are also held if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as πενταμαρτίας. πενταμαρτίας is the name of some official appointed to serve five days (ἀμέρα, see 12), but nothing more is known about this office. — 22. τοὶ πεντεκαίδεκα: cf. no. 49. — 26–27. If, when they hold an assembly, any official is absent. ἀρχων nom. sg. part. one holding office. — 29 ff. These things are written at Phanoteus on the inner side of the rock. The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae. — 30. Φανατεῖ: cf. Φάνοτος ll. 30–31. Both Φανατεύς and Φανοτεύς occur in other inscriptions. See 46. — 31 ff. τάδε Φάνοτος . . . μόσχον: quotation from the ancient rock inscription, stating what

theponymous herogave to his daughter Buzyga. This mythical heroine is mentioned elsewhere (Schol. Ap. Rhod. l. 185) as a daughter of Lycus, whose name is to be recognized in Λυκείω l. 37 (shrine of Lycus?). — 38. τὰν ἀγαίαν μόσχον: apparently the admirable or wonderful calf (a sort of wonder-calf?), but the allusion is of course obscure. — 38 ff. πάντων κτλ.: ‘in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).’ πάντων depends upon προθύοντα and προμαντευόμενον, sacrificing etc. in advance of. — 47. τὰν ἀκρόθινα (or τὰ ἡκρόθινα, the reading being uncertain): sc. ταγὸς παρέχεν, the ταγοὶ shall furnish the first-fruits. — 48 f. συμπιπίσκεν κτλ.: invite the Labyadae to drink together. —

ἡμεῖ τοὺς Λαβυάδας· τὰς δ' ἄλλας || θοίνας καὶ[τ] τὰν ἡώραν 50
ἀπαγεσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. Michel 274.

Ἀγαθαὶ τύχαι. Δελφοὶ ἔδωκαν Νικάνδρῳ | Ἀναξαγόρου Κολο-
φωνίῳ, ἐπέων ποιητῇ, αὐτῷ καὶ ἐγγόνοις προξενίαν, προμαντείαν, |
ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε|δρίαν ἐν πάντε(σ)σι τοῖς 5
ἀγώνοις οἷς ἂ πόλις τίθηται καὶ τὰλλα ὅσα καὶ τοῖς ἄλλοις προξέ-
νοισ καὶ | εὐεργέταις τὰς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδά-
μου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλείστωνος, Ξένωνος,
Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034.

Ἄρχοντος [N]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο
Νεοπάτρα Ὀρθαῖοι | Δελφίς τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα
γυναικεία δύο αἰς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν
ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῷ | θεῷ τὰν ὠνάν,
ἐφ' ὧτε ἐλευθέρως εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα 5
βίον. βεβαιωτῆρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. πα-
ραμε[ι]νάντων δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι κα ζώη
Νεοπάτρα ποέουσαι | τὸ ποτιτασσόμενον πᾶν τὸ δυνατὸν ἀνεγκλή-
τως· εἰ δὲ τί κα μὴ ποιέοντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσο-
μένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυναταὶ οὔσαι, ἐξέστω
Νεοπάτρα κολάζειν καθὼς || κα αὐτὰ δείληται καὶ ἄλλωι ὑπὲρ 10

49 ff. τὰς δ' ἄλλας κτλ.: *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See 279. Note in l. 5 the combination of Delph. πάντε(σ)σι with Aetol. ἀγώνοις.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44-48. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic elements, e.g. in this inscription, 3 pl. imv. ἐόντω, ἐόντων, ἔστων. Nearly always at this time, the older αἰ, ιαρός are replaced by εἰ, ιερός, and τοί by οἰ, though τοί is frequently retained in the formal τοί ιερέῃς beginning the list of witnesses.

Νεοπάτραν ἀζαμίοις ὄντοισ καὶ ἀνυποδίκους πάσας δίκας καὶ
 ζαμίας. εἰ δέ τί κα πάθη Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα
 καὶ Σωσίχα κυριέουσαι αὐτοσαυτᾶν καὶ ποέουσαι ὃ κα θέλωπι,
 καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἄπτηται Ζω-
 15 πύρας | ἡ Σωσίχας ἐπεὶ κα τελευτάσῃ Νεοπάτρα, βέβαιον παρε-
 καὶ οἱ παρατυγχάνοντες κύριοι ἐόντων συλέοντες ὡς ἐλευθέρως οὐ-
 σασ ἀζάμοι ὄντες καὶ ἀνυπόδικοι | πάσας δίκας καὶ ζαμίας. εἰ δέ
 τί κα ἀζετωθῶντι περὶ Νεοπάτραν πεπονηρευμέναι ἡ τῶν Νεοπά-
 20 τρας ἵπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολλάζοντες αὐτὰς
 καθ' ὅτι κα αὐτοῖς δοκῆι ἀζάμοι ὄντες καὶ ἀνυπόδικοι || πάσας
 δίκας. μάρτυρες · τοὶ ἱερεῖς Ξένων, Ἀθαμβος, τῶν ἀρχόντων Εὐ-
 κλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάγγχιος.

Exclusive of Delphi

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.426.
 Michel 24. Solmsen 37.

A

[Θ]εὸς τύχαν ἀγα[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
 5 ξίου, | [μ]ηνὸς ἐβδόμου, ὁμολο[γ]ί[α] τᾶ πόλει Στειρίων καὶ | [τᾶ]
 πόλει Μεδεωνίων · συ[ν]ε[π]ολλίτευσαν Στείριοι κα[ὶ] | Μ]εδεῶνιοι
 10 ἔχοντες ἱερά, πο[λ]ι[ν], χώραν, λιμένας, πάντα || [ἐ]λεύθερα, ἐπὶ τοῖσδε.
 εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |
 15 καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι μετὰ τᾶς || [π]όλιος
 τᾶς Στιρίων, καὶ δικά[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι[ο]ς πάσας τοὺς
 ἐνικομένους | [τ]αῖς ἀλικίαις. ἰστάνθω δὲ κα[ὶ] | ἱ]εροταμίαν ἐκ

17. ἀζετωθῶντι κτλ.: are convicted of having done any wrong to Neopatra or her possessions. Cf. ἐξελεγχθει(ι)σαν in another of the manumission decrees. The derivation of ἀζετώ from *ἀνζετώ (cf. 77.2) and connection with ἀναζητέω is most attractive, though ζητέω has original ā, of which the weak grade would be a not ε. Others compare Hesych. ἀζερον · ἀπιστον, Σικελοί, the origin of which is obscure.

54. Agreement establishing a συμπολιτεία or joint-citizenship between the Stirians and Medeonians.

10. ἐλεύθερα: free, open to all (of both towns). — 11 ff. τοὺς κτλ.: all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state. — 18. ἰστάνθω: Boeotian

τῶν Μεδεω[[ν]ίων ἕνα τὸν θυσεύοντα τὰς | θυσίας τὰς πατρίους 20
 Μεδεω[[ι]οις, ὅσαι ἐντὶ ἐν τῷ πολιτικῷ νόμ[ω, | μ]ετὰ τῶν ἀρχόν-
 των τῶν στα[[θ]έντων ἐν Στίρι· λαμβανέτω || [δ]ὲ ὁ ἱεροταμίας 25
 ἀρέσμιον, ὃ τ[ο]ι[α] ἄρχοντες ἐλάμβανον, ἡμι[[μ]ναίον καὶ τῶν χοῶν
 τὸ ἐπ[ι]β[α]λὸν τῷ ἱεροταμίᾳ. συνδι[[κ]αξεί δὲ ὁ ἱεροταμίας μετὰ ||
 [τ]ῶν ἀρχόντων τὰς δίκας, ἅς | [τ]οὶ ἄρχοντες δικάζοντι, καὶ | 30
 [κ]λαρωσὶ τὰ δικαστήρια, ἃ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]χόν-
 των. μὴ ἔστω δὲ ἐπάναγ[[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν 35
 Στίρι τὰς ἀρχάς, ὅσοι | γέγεννηται ἐν Μεδεῶνι ἄρχοντες, ξηνοδί-
 και, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τῶν γυναικῶν 40
 ὅσαι ἱερητεύκατι, εἰ μὴ τις ἐκὼν ὑπομένοι· | ἰστάνθων δὲ ἐκ τῶν
 ἀλειτουρηγῶν τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουργ[[γ]ε- 45
 ὄντων δὲ καὶ τὰ ἐν Μεδε[[ῶνι] ἱ]ερά καθὼς ὁ πολιτικὸς νόμος κε-
 λεύει. καὶ τὰν χ[ώ]ραν τὰν Μεδεωνίαν εἶμεν | [π]ᾶσαν Στιρίαν
 καὶ τὰν Στιρίαν Μεδεωνίαν κοινὰν π[ᾶ]σαν. κοινωνεῦντω δὲ οἱ 50
 Μεδε[[ῶνιοι] τῶν θυσιῶν τῶν ἐν Στί[[ρι] πασᾶν καὶ τοὶ (τοὶ) Στίριοι
 τῶν ἐν Μεδεῶνι πασᾶν. μὴ ἐξέστω δ[ι]ὲ ἀποπολιτεύσασται τοῦ[ς] | 55
 Μεδεωνίους ἀπὸ τῶν Στιρί[[ων] μ]ηδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν
 Μεδε[[ῶνι]ων. ὁπότεροι | [δ]ὲ κα μὴ ἐμμελύνωντι ἐν τοῖ[[ς] γεγραμ- 60
 μένοις, ἀποτεῖσάντων τοῖς ἐμμεινά[ν]τοῖς ἀργυρίου τάλαντα δέκα.

B

[.....π]οιεόντων· | [γ]ραψάντων δὲ τὰν ὀμ[ο]λογίαν ἐν
 στάλαν καὶ ἀν[αθέ]ντων ἐν τῷ ἱερὸν τῆς Ἀ[θάν]ας, θέστων δὲ 5
 τὰν ὀμολογί[αν] καὶ παρὰ ἰδιώταν ἐσ[φρα]γισμένα. ἃ ὀμολογία
 π[αρά] | Θράσωνα Διλαϊέα. μάρ[τυ]ρες Θράσων Δαματρίου Ἐ[λα]- 10
 τεύς, Εὐπαλίδας Θράσωνος Διλαϊεύς, Τιμοκράτης Ἐπιπικίου Τι-
 θορρέυς. δόντων δὲ τοὶ Στίριοι | τῶν πατέρων τῶν Μεδεωνίων ἐν 15
 ἐτέοις τεττάρους | ἀργυρίου μνᾶς πέντε κα[ὶ] | τ]όπον τὰν καλειμέ-
 ναν | . . . τρειαν.

for ἰστάντω. So ἰστάνθων l. 42 and θέ-
 λωνθι in another Stirian inscription. Cf.
 also κλαρωσὶ l. 32 with Boeot. ι for ει.
 See 231. — 34 ff. μὴ ἔστω κτλ.: 'those
 who have been officials in Medeon shall
 be exempt from compulsory office hold-

ing in Stiris.'—40–41. ἱερητεύκατι: see
 133.4. — 55. ἀποπολιτεύσασται: στ =
 σθ as in θέστων B 5. 85.1.

B 13 ff. The phratry of the Medeo-
 nians, in distinction from the state, re-
 tained its own organization, and was

Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG.IX.i.334. SGDI. 1478. Hicks 25. Inscr.Jurid.I, pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Solmsen 34.

Ἐν Ναύπακτον κα(τ) τῶνδε χαπιφοικία. Λορρὸν τὸν Ηυποκναμίδιον, ἐπεὶ κα Ναυπάκτιος γένεται, Ναυπάκτιον ἐόντα, ἠπό(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called ἀποικοι from the point of view of the mother country, but ἔποικοι as here (ἐπίφοιροι) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as θαλά(σ)σας, but often in sentence combination, as κα(τ) τῶνδε. So ἐ(δ) δάμο, ἐ(λ) λιμένος, etc., with assimilation of ἐκ (100); similarly

ἐ(ν) Ναυπάκτῳ (once ἐγ Ναυπάκτῳ), in contrast to which ἐν Ναύπακτον, ἐν Ναυπάκτῳι with original ἐν are always written out. Cf. also (in no. 56) τ(ι)σ(ι) συλδι, ἀνάτῳ(ς) συλεν, ἀδικῳ(ς) συλδι, in view of which the reading ἠπό(ς) ἔνον (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of ρ as no. 55, where it is uniformly employed before ο or ρο. In no. 56 it is no longer used. In no. 55 lengthened ε is expressed by ΕΙ, lengthened ο by Ο in the genitive singular, ΟΥ in the accusative plural. But in no. 56 always Ε and Ο. See 25 d. No. 55, beginning in l. 11, is divided into paragraphs by the letters Α-Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of ἀποθάνει l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.*—χαπιφοικία: χα ἐπιφοικία. 94.5.—κα(τ) τῶνδε: see 136.5.

—Λορρὸν τὸν Ηυποκναμίδιον κτλ.: *A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i.e. in the mother country) when he happens to be present, if he wishes. If he wishes,*

ξένον ὄσια λαγχάνειν καὶ θύειν ἐξείμην ἐπιτυχόντα, αἴ κα δειλέ-
 ται· αἴ κα δειλέται, θύειν καὶ λαγχάνειν κέ(δ) δάμῳ κέ(ρ) ροιανῶν
 αὐτὸν καὶ τὸ γένος καταφέρει. τέλος τοῖς ἐπιφοίρους Λορρῶν τῶν 5
 Ἡυποκναμιδίων μὲ φάρειν ἐν Λορροῖς τοῖς Ἡυποκναμιδίοις, φρίν
 κ' αὐ τις Λορρὸς γένεται τῶν Ἡυποκναμιδίων. αἰ | δειλέτ' ἀνχῶ-
 ρεῖν, καταλείποντα ἐν τῇ ἰστίαι παῖδα ἡβαστὰν ἔ' δελφεὸν ἐξεί-
 μεν ἄνευ ἐνετερίων· αἴ κα ἡυπ' ἀνάγκας ἀπελάδονται ἐ(ν) Ναυπάκτῳ
 Λορροὶ τοὶ Ἡυποκναμιδιοὶ, ἐξείμην ἀνχῶρεῖν, ἡπό φέκαστος ἐν,
 ἄνευ ἐβτερίων. τέλος μὲ φάρειν μὲδὲν ἡότι μὲ μετὰ Λορρῶν τῶν 10
 Φεσπαρίων.— A — Ἐυορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον μὲ πο-
 στᾶμεν ἀ(π' Ὀ)ποντίων | τέκναι καὶ μαχανᾶι μῆδεμῶι φερόντας. τὸν
 ἡόρρον ἐξείμην, αἴ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα φέτα ἀπὸ
 τῶ ἡόρρῳ ἡεκατὸν ἄνδρας Ὀποντίοις Ναυπακτίων καὶ Ναυπακτίοις.
 Ὀποντίους.— B — Ἡόσστις κα λιποτελέεμ ἐν Ναυπάκτῳ τῶν ἐπι- 15
 φοίρων, ἀπὸ Λορρῶν εἰμην, ἔντε κ' ἀποτείσει τὰ νόμια Ναυπακτίοις.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὄσια λαγχάνειν καὶ θύειν there is probably the same contrast as in *λεπὰ καὶ ὄσια* or Cretan *θέινα καὶ ἀνθρώπινα*, though it is possible that both terms refer to religious privileges.— 3. αἴ κα δειλέται: for the repetition cf. also *ἐἰ* ll. 16 f., *δόμην* ll. 41 f., *καρῦξαι ἐν τάγορᾶι* ll. 20 ff.— 4. κέ(δ) δάμῳ κέ(ρ) ροιανῶν: καὶ ἐκ δήμου καὶ ἐκ κοινῶν. 94.6, 100.— 7 ff. If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except

in common with the Western Locrians, i. e. they are not to be subject to any special taxes as colonists.— at δειλέτ': for subj. without κα (also in l. 26), see 174.— 9. ἡπό φέκαστος ἐν: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See 163.3. Hence this is the 3 pl. ἦν agreeing with the logical subject *they* (cf. the preceding). Cf. Hom. *ἔβαν οἰκόνδε ἕκαστος*, etc. Kühner-Gerth I, p. 286.— 11 ff. Oath for the colonists to Naupactus, not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians.— 11. ἀποντίων: for ἀπ' Ὀποντίων. Probably here only a graphic omission, similar to haplology (88 a).— 14 ff. Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays

— Γ — Αἱ κα μὲ γένος ἐν τᾷ ἰστίαι εἶ ἐ ἑ ἑπαμόν τῶν ἐπιφοί-
 ρῶν εἶ ἐν Ναυπάκτῳ, Λορρῶν τῶν Ἠυποκναμιδίων τὸν ἐπάνχιστον
 κρατεῖν, Λορρῶν ἡπόδ κ' εἶ, αὐτὸν ἰόντα, αἱ κ' ἀνὲρ εἶ ἐ παῖς, τριῶν
 μῆνῶν· αἱ δὲ μέ, τοῖς Ναυπακτίοις νομίοις χρῆσται. — Δ — Ἐ(ν)

- 20 Ναυπάκτῳ ἀνχῶρεῖ|οντα ἐν Λορροῖς τοῖς Ἠυποκναμιδίοις ἐν Ναυ-
 πάκτῳ καρῶξαι ἐν τὰγορᾷ, κέν Λορροῖς τοί(ς) Ἠυποκναμιδίοις ἐν
 τᾷ πόλι, ἡδ κ' εἶ, καρῶξαι ἐν | τὰγορᾷ. — Ε — Περροθαρῖαν καὶ
 Μυσαχῶν ἐπεὶ κα Ναυπάκτι(ός τι)ς γένετα| αὐτός, καὶ τὰ χρέ-
 ματα τῶν Ναυπάκτῳ τοῖς ἐν Ναυπάκτῳ χρῆσται, | τὰ δ' ἐν Λορροῖς
 25 τοῖς Ἠυποκναμιδίοις χρέματα τοῖς Ἠυποκναμιδί|οις ||| νομίοις χρῆ-
 σται, ἡπόδς ἂ πόλις φεκάστῶν νομίζει Λορρῶν τῶν Ἠυποκ|ναμιδίων.
 αἱ τις ἡυπὸ τῶν νομίῶν τῶν ἐπιφοίρῶν ἀνχῶρεῖ Περροθαρῖαν καὶ
 Μυσαχῶν, τοῖς αὐτῶν νομίοις χρῆσται κατὰ πόλιν φεκάστους. | —

- F — Αἱ κ' ἀδελφοὶ ἔδντι τῷ ἕν Ναύπακτον φοικέοντος, ἡπόδς καὶ
 30 Λορρῶ|ν τῶν Ἠυποκναμιδίων φεκάστῶν νόμος ἐστί, αἱ κ' ἀποθάνει,
 τῶν χρεμάτων κρατεῖν τὸν ἐπίφορον, τὸ κατιρόμενον κρατεῖν. —
 Ζ — | Τοῖς ἐπιφοίρους ἐν Ναύπακτον τὰν δίκαν πρόδιρον ἡρέσται

the Naupactians his lawful dues. —
 18 ff. If there is no family in the home,
 or heir to the property among the colo-
 nists in Naupactus, the next of kin
 among the H. Locrians shall inherit,
 from whatever place among the Lo-
 crians he comes, and, if a man or boy,
 he shall go himself within three months.
 Otherwise the laws of Naupactus shall
 be followed. — 19 ff. If one returns from
 Naupactus to the H. Locrians, he must
 have it announced in Naupactus in the
 market-place, and among the H. Locrians
 in the city whence he comes. — 22 ff. When-
 ever any of the Περροθαρῖαι and the Μυ-
 σαχεῖς (probably the names of two noble
 or priestly families, the first obviously
 containing κοθαρός = καθαρός) becomes a
 Naupactian himself, his property in
 Naupactus shall also be subject to the
 laws in Naupactus, but his property
 among the H. Locrians to the H. laws,

as the law may be in the several cities
 of the H. Locrians. If any of them,
 under the laws of the colonists, return,
 they shall be subject to their own laws,
 each according to the city of his origin.
 — 29 ff. If there are brothers of the one
 who goes as a colonist to Naupactus,
 then, according to what the law of the
 H. Locrians severally (i.e. in each city)
 is, if (one of them) dies, the colonist
 shall inherit his share of the property,
 shall inherit what belongs to him. Note
 the double construction with κρατεῖν
 according as the sense is partitive or
 not. But many take ΤΟ as gen. sg.
 τῶ in relative sense, though this use is
 not otherwise attested in Locrian, and
 understand ἐστί with κατιρόμενον, trans-
 lating which it is proper for him to in-
 herit. — 32 f. The colonists may bring
 suit before the judges with right of prece-
 dence, they may bring suit and submit

πὸ(τ) τοὺς δικαστῆρας, ἡρέσται καὶ δόμεν ἐν Ὀπόντι κατὰ φέος
 αὐταμαρόν. Λορρῶν τῶν Ἠυποκναμιδίων προστάταν καταστᾶσαι
 τῶν Λορρῶν τῶπι||οῖρδι καὶ τῶν ἐπιφοίρῶν τῷ Λορρῶι, ἡλίτινες κα 35
 'πιατῆς ἐντιμοι (ες) (ἔῶντι). — Η — Ἡόσσις κ' ἀπολίπει πατᾶρα
 καὶ τὸ μέρος τῶν χρῆμάτων τῷ πατρί, ἐπεὶ κ' | ἀπογένεται, ἐξείμην
 ἀπολαχεῖν τὸν ἐπιφοίρον ἐν Ναύπακτον. | — Θ — Ἡόσσις κα τὰ
 φεφαδῆροτα διαφθείρει τέχνηαι καὶ μαχανᾶι καὶ μιᾶι, ἡότι κα μὲ
 ἀνφοτᾶροισ δοκεῖι, Ἡοποντιῶν τε χιλίων πλέθ|αι καὶ Ναφπακτιῶν 40
 τῶν ἐπιφοίρῶν πλέθαι, ἄτιμον εἶμην καὶ χρῆματα παματοφαγεῖ-
 σται. τὸνκαλειμένῳ τὰν δίκαν δόμεν τὸν ἀρχόν, ἐν τριάροντ' ἀμά-
 ραις δόμεν, αἶ κα τριάκοντ' ἀμάραι λείπονται τὰς ἀρχᾶς· αἶ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *ἡρέσται* (i.e. ἐλέσθαι) καὶ δόμεν = λαβεῖν καὶ δοῦναι (cf. HdI. 5.88). *δίκην λαβεῖν* is usually to bring suit, as here, though sometimes the opposite, while *δίκην δοῦναι* is usually to submit to suit (e.g. Thuc. 1.28), as here, though sometimes used of a magistrate, to grant trial, as below, l. 41 f. — 34 f. Whoever are in office for the year shall appoint from among the H. Locrians a *πρόστατης*, one of the Locrians for the colonist, one of the colonists for the Locrian. τῶν Λορρῶν Ἠυποκναμιδίων applies properly only to the appointment of the *πρόστατης* for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision, mutual was an afterthought. — *καπιατες* without correction is to be read κα' *πιατές*, with hyphaeresis where we expect elision, from κα and *ἐπιατές*, an adv. cpd. of *φέος* for which we should expect *ἐπιφετές* or *ἐπιετές* (intervocalic *φ* is not always written, cf. Ὀπόντι, δαμου-

γούς). Some correct to *πι(φε)τές*, but a by-form with (φ)ατ is possible. ΕΞ after *ἐντιμοι* is due to dittography (cf. the ending of the preceding *ἡλίτινες*, *'πιατές*). The omission of *ἔῶντι* may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I, p. 41, n. 2c). — 36 f. A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies. — 38 ff. Whoever violates these statutes by any device in any point which is not agreed to by both parties, the majority of the Thousand in Opus and the majority of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated. For the spelling *Ναφπακτιῶν* see 32. — 41 ff. To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot. For *μέρος* real

μὲ διδῶι τῶι ἐγκαλειμένῳ τὰν δίκαν, ἄτιμον εἶμεν καὶ χρῆματα παμα-
 45 τοφαγείσται, τὸ μέρος μετὰ φοικιατῶν. διομοσαι ἡόρρον τὸν νόμον.
 ἐν ὑδρίαν τὰν ψάφιξιεν εἶμεν. καὶ τὸ θέθμιον τοῖς Ἠυποκναμιδίοις
 Λορροῖς ταῦτᾶ τέλεον εἶμεν Χαλειοῖς τοῖς σὺν Ἀντιφάται φοικεταῖς.

56. Oeanthea. Second half V cent. B.C. IG.IX.iii.333. SGDI.1479.
 Hicks 44. Michel 3. Roberts 232 and pp.354 ff. Solmsen 35.

Τὸν ξένον μὲ χάγην ἐ(τ) τᾶς Χαλειῶδος τὸν Οἰανθέα, μῆδὲ τὸν
 Χαλειέα ἐ(τ) τᾶς Οἰανθίδος, μῆδὲ χρῆματα αἷ τι(ς) συλῶι· τὸν δὲ
 5 συλῶντα ἀνάτῳ(ς) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας χάγην | ἄσυ-
 λον πλὰν ἐ(λ) λιμένος τῶ κατὰ πόλιν. αἷ κ' ἀδίκῳ(ς) συλῶι, τέ||το-
 ρες δραγμαῖ· αἷ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, ἡῆμῶλον
 ὀφλέτῳ γότι συλάσαι. αἷ μεταφοικέοι πλέον μῆνῳς ἔ | ὁ Χαλειεὺς
 10 ἐν Οἰανθείᾳ ἔ | Ὀϊανθεὺς ἐν Χαλειῶι, τᾶι ἐπιδαμίαι δίκαι χρέστῳ.
 τὸν πρόξενον, αἷ ψευδέα προξενέοι, διπλῆιῶι θῶιέστῳ. ||| αἷ κ' ἀνδι-
 χάζοντι τοῖ ξενοδικαι, ἐπῶμότας ἡελέστῳ ὁ ξένος ὀπάγῳν τὰν δίκαν

estate, cf. the similar use of κλήρος. —
 46 f. And this compact for the H. Lo-
 crians shall hold good in the same terms
 for the colonists from Chaleion under
 Antiphates. See introductory note.

56. The tablet consists of two docu-
 ments inscribed by different hands, as
 appears from the forms of the letters,
 which also show, together with the ab-
 sence of Ϝ, that both are later than
 no. 55. The first, ending with χρέστῳ
 l. 8, is a treaty between Oeanthea and
 Chaleion of the kind known as σύμβο-
 λον or συμβολά (the latter in l. 15). It
 is for the protection of foreigners, that
 is citizens of other Greek states, visit-
 ing either city from reprisal at the
 hands of citizens of the other. Such
 reprisal or seizure in enforcement of
 claims was freely employed, so far as
 it was not specifically regulated by
 treaty. For graphic peculiarities see
 no. 55, introductory note.

1 ff. An Oeanthean shall not carry

off a foreigner from Chaleian territory,
 nor a Chaleian from Oeanthean terri-
 tory, nor his property, in case one makes
 a seizure. But him who makes a seiz-
 ure himself one may seize with impunity.
 The property of a foreigner one may
 carry off from the sea without being sub-
 ject to reprisal, except from the harbor
 of each city. If one makes a seizure
 unlawfully, four drachmas (is the pen-
 alty); and if he holds what has been
 seized for more than ten days, he shall
 owe half as much again as the amount
 he seized. If a Chaleian sojourns more
 than a month in Oeanthea or an Oean-
 thean in Chaleion, he shall be subject to
 the local court.

The second document, ll. 8–18, con-
 sists of regulations of one of the two
 cities, presumably Oeanthea, regarding
 the legal rights of foreigners.

8 ff. The proxenus who is false to his
 duty one shall fine double (the amount
 involved in each particular case). If

ἐχθὸς προξενῷ | καὶ φιδίῳ ξενῷ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναια|ταῖς
καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μείονοις ἐννέ' ἄνδρας. αἷ
κ' ὁ φασσὸς ποιὶ τὸν φ|ασσὸν δικάζεται κα(τ) τὰς συνβολᾶς, δαμμορ- 15
γὸς ἡλεῖσται τὸς ἠορκῶμότας ἀριστίνδαν τὰν πέντορκιαν ὁμόσαν-
τας. τὸς ἠορκῶμότας τὸν αὐτὸν ἠόρκον ὁμνύεν, πλεθὺν δὲ νικῆν.

Elean

57. Olympia. Before 580 B.C. SGDI.1152. Inscr.v.Olympia 2. Michel 195. Roberts 292 and pp.364 ff. Solmsen 38. Danielsson, Eranos III, 80 ff. Keil, Gött.Nachr.1899, 154 ff. Glotz, Solidarité de la famille en Grèce, pp.248 ff.

Ἄ φράτρα τοῖς Φαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταὐτῷ. |

the ξενῶν (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (ἐπάγων = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i.e. oath by five gods). The jurors shall take the same oath, and the majority shall decide.

57. *This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellanodica) does not enforce this, let him pay double the penalty in his*

accounting (or in the body of the μαστροί?). If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. & : *this, the following*, see Kuhner-Gerth I, p.597. — πατριὰν : like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — θαρρῆν : *be of good cheer, without fear*, hence, as a technical term in Elean, *be secure, immune*, just as the Attic ἀδεια is in origin *freedom from fear* (δέος). It is used of persons and things. Cf. θ[άρρος] αὐτοῖ καὶ χρέμασι in another inscription. — αὐτῷ : refers to φάρρορον Φαλεῖο of the

αὶ ζέ τις κατιαραύσειε φάρρενον Φαλειῷ, αὶ ζέ μὲ πῖθειαν τὰ ζίκαια
 ὀρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναὶς κα | ἀποτίνοι
 5 φέκαστος τῶν μὲ πῖποεόντων κα(θ)θυναίς τοῖ Ζι' Ὀλυμπίοι. ἐπέν-
 πῶι ζέ κ' Ἐλλανοζίκας καὶ τᾶλλα ζίκαια ἐπενπέτο ἃ ζαμοργία · αὶ
 ζέ μὲ νπῶι, ζίφουιον ἀποτινέτο ἐν μαστράαι. αὶ ζέ τις τὸν αἰτια-
 θέντα ζικαῖον ἱμάσκοι, ἐν ταῖ ζεκαμναίαι κ' ἐνέχο[ιτ]ο, αὶ φειζὸς
 ἱμάσκοι. καὶ πατριᾶς ὁ γροφεὺς ταῦ[τ]ά κα πάσκοι, | [αἶ τ]ιν' [ἀξ]ι-
 κέο[ι]. ὁ π[ι]ναξ ἱαρός Ὀλυμπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inscr.v.Olympia 9. Hicks 9.
 Michel 1. Roberts 291 and pp.362 ff. Solmsen 39.

Ἄ φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἐρφασίοις. συμμαχία κ' ἔα
 ἑκατὸν φέτα, | ἄρχοι δέ κα τοῖ. αὶ δέ τι δέοι αἶτε φέπος αἶτε φάρ-
 5 γον, συνέαν κ' ἀ(λ)λάλοισ τὰ τ' ἄ(λ)λ(α) καὶ πᾶρ πολέμῳ. αὶ δέ
 μὰ συνέαν, τάλαντόν κ' | ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυμπίοι τοὶ
 κα(δ)δαλέμενοι λατρεῖόμενον. αὶ δέ τιρ τὰ γράφεια ταῖ κα(δ)δα-
 10 λείτο αἶτε φέτας αἶτε τελεστὰ αἶτε δᾶμος, ἐν τέπιαροι κ' ἐνέχο[ι]το
 τοῖ νταῦτ' ἔγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inscr.v.Olympia 7. Michel
 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61.

κα θεαρὸς εἶε. αὶ δέ βενέοι ἐν τιαροῖ, βοτ κα θῶ(δ)δοι καὶ κο-
 θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ[α](ῦ)ταῖ. αὶ δέ τις πᾶρ τὸ

following clause, which logically goes
 with the preceding as well as the fol-
 lowing. — 2. κατιαραύσειε: καθιερέω,
 but meaning first to utter an impreca-
 tion against some one (cf. κατέχομαι),
 and then, since this was, or had been,
 the manner of introducing a charge,
 simply κατηγορέω. See also no. 60. Like
 various other expressions in Elean, this
 reflects the essentially religious char-
 acter of the legal procedure. — αὶ ζέ
 μὲ κτλ.: cf. no. 51 C 13-16. For ἐπενπῶι,
 μαστράαι, ἱμάσκοι, etc., see the Glossary.

58. This covenant between the Eleans
 and the Heraeans (of Arcadia). There
 shall be an alliance for one hundred

years, beginning with the present year.
 If there shall be any need of word or
 deed, they shall combine with one another
 both in other matters and in war. If
 they do not combine, let those who vio-
 late (the agreement) pay a talent of sil-
 ver consecrated to Olympian Zeus. If
 any one violates these writings, whether
 private citizen, official, or the state, let
 him be held in the penalty here written.

59. This is the conclusion of an in-
 scription which was begun on another
 tablet not preserved.

If he (some one previously mentioned)
 commits fornication (?) in the sacred pre-
 cinct, one shall make him expiate it by

γράφος δικά(δ)δοι, ἀτελέες κ' εἶε ἀ δικά, ἀ δέ κα φράτρα ἀ δαμοσία
τελεία εἴ[ε] δικά(δ)δοσα. τῶν δέ κα γραφῶν ὅτι δοκέοι κα(λ)λιτέρως
ἔχεν πὸ(τ) τὸν θ(ε)όν, ἐξαγρῶν καὶ ἐνποιῶν σὺν βδλαῖ (π)εντακα-
τῶν ἀφλανέως καὶ δάμοι πλεθύνοντι δινάκοι. (δινά)κοι δέ κα (ἐ)ν
τρίτ[ρον], αἱ τι ἐνποιοῖ αἰτ' ἐξαγρέοι.

5

60. Olympia. Second half IV cent. b.c. Szanto, Oest.Jhrb.I, 197 ff.
Danielsson, Eranos III, 129 ff. Meister, Ber.Sächs.Ges. 1898, 218 ff. Keil, Gött.
Nachr. 1899, 136 ff. Reinach, Rev. Ét. Gr. XVI, 187 ff. Solmsen 40.

Θεός· τύχα. ταῖρ δὲ γενεαῖρ μὰ φυγαδείημ μαδὲ κ[α]τ' ὁποῖον
τρόπον, μᾶτε ἐρσεναιτέραν μᾶτε θηλυτέραν, μᾶτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.3), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing. — The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀφλανέως (see 55) is used loosely where we should expect an adjective in agreement with βδλαῖ or πεντακατῶν.

60. *But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return*

and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.

Several times during the fourth century b.c. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 b.c. who were recalled in 335 b.c. Cf. Arrian 1. 10.1 Ἠλεῖοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδειοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαῖρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see 241.

1. γενεαῖρ: the singular is often used collectively in the sense of *offspring*,

δαμοσιῶμεν· αἱ δέ τιρ φυγαδεῖοι αἶτε τὰ χρήματα δαμοσιοῖα, φευ-
 5 γέτω πὸτ τῷ Δ||ὸρ τῶλυμπίω αἵματορ, καὶ κατἰαραίων ὁ δηλομήρ |
 ἀνάατορ ἦστω. ἐξήστω δέ, καὶ κα φυγαδεύαντι, τοῖ δηλομένοι νο-
 στίτην καὶ ἀττάμιον ἦμεν, ὅσσα κα ὕσταριν γέωνται τῶν περὶ
 Πύρρωνα δαμοιογῶν. τοῖρ δὲ ἐπ' ἄ(σ)σιστα μὰ ἀποδόσσαι μᾶτε
 10 ἐκπέμφαι τὰ χρ||ήματα τοῖρ φυγάδεσσι· αἱ δέ τι ταύτων πᾶρ τὸ
 γράμμα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῷ κα ἐκπέμπα καὶ τῷ κα
 ἀποδῶται. αἱ δέ τιρ ἀδεαλτώηαι τὰ στάλαν, | ὦρ ἀγαλματοφῶραν
 ἐόντα πάσχην.

61. Olympia. First half of III cent. B.C. SGDI.1172. Inscr. v. Olympia
 39. Michel 197.

Θεός. Τύχα. | Ὑπὸ Ἑλληνοδικᾶν τῶν περὶ | Αἰσχύλον, Θυῖω. |
 5 ὄπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορορ || Τενέδιορ, πεπολιτευκῶρ
 παρ' ἀμὲ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμέ|γορ τόν τε τῶν

descendants, e. g. Epir. αὐτῶι καὶ γενεᾷ
 καὶ γένει ἐκ γενεᾶς (SGDI.1334), Arc.
 αὐτοὶ καὶ γενεά (Oest.Jhrb.IV,79), both
 = usual αὐτῶι καὶ ἐγγόνιοις. For the plu-
 ral cf. Mess. τὰν γυναῖκά τε καὶ τὰς γενεάς
 αὐτοῦ (SGDI.4689.97). Some take γενε-
 αῖρ here as *members of the γενεαί*, under-
 standing these as noble families, but
 this is less likely. — 4–5. φευγέτω πὸτ
 τῷ Διὸρ κτλ.: see 136.3 and no. 57.2,
 note. — 5. δηλομήρ: we expect δηλόμε-
 νορ. Probably an error, for which the
 existence of some such form as δηλο-
 ντήρ (cf. ἐθειλοντήρ) may be responsible.
 — 6. φυγαδεύαντι: aor. subj. 151.1.—
 9–10. It is uncertain whether this is
 a provision in favor of the exiles, pre-
 venting their property being disposed
 of by relatives, or one directed against
 them, preventing the relatives from
 selling the property for them or send-
 ing it to them. In the former case
 ἀποδόσσαι may refer to the sale of real
 estate, and ἐκπέμφαι to the sending off

of movable property for sale abroad.
 φυγάδεσσι is dative of advantage or of
 disadvantage, according to the inter-
 pretation preferred. — 12–13. αἱ δέ τιρ
 ἀδεαλτώηαι κτλ.: cf. ἦν δέ τις [τὴν στή-
 λην] ἀφαν[ί]ζη ἢ τὰ γράμματα], πασχέτω
 ὡς ἱερῶσλος in an inscription of Iasus,
 SGDI.5517. ἀδελτώω = ἀδηλώω, ἀφανίζω,
 is probably from *δεαλος (cf. δέμαι, δῆ-
 λος), whence — perhaps through the
 medium of a verb δεάλλω — *δεαλτός,
 *δεαλτώω. According to another view,
 from δελτος *tablet* (cf. Cypri. δάλτος), so
 that the meaning would be *make the
 stele ἀδελτος*, i. e. remove the tablet
 from the stele. For τὰ στάλαν see 96.2.

61. Proxeny decree in honor of Da-
 moocrates of Tenedos, who is mentioned
 as one of the Olympian victors by Pau-
 sanias (6.17.1). On the dialect as com-
 pared with that of the earlier inscrip-
 tions, see 241. With ὑπὸ Ἑλληνοδικᾶν
 1.2 for usual ἐπί with gen., compare
 Lac. ὑπὸ with acc. in no. 66.66.

Ὀλυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακῶρ ἐν τὰν |
 ἰδίαν τὰν τε τῷ πατρὸρ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται 10
 τοῖρ θεαροίρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν
 πᾶσαν χρεῖαν ἐκτενέωρ καὶ ἀπροφασίστωρ παρέχεται, φανεράν
 ποιέων | τὰν ἔχει εὖνοϊαν ποτὶ τὰν πόλιν, καθῶρ || πλείονερ ἀπε- 15
 μαρτύρεον τῶμ πολιτᾶν · | ὅπωρ δὲ καὶ ἂ πόλερ καταξίαιρ φαίνα-
 ται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην
 Δαμοκράτη πρόξενον, καὶ εὐεργέταν δ' ἦ||μεν τᾶρ πόλιωρ αὐτὸν καὶ 20
 γένωρ, καὶ τὰ | λοιπὰ τίμια ἦμεν αὐτοῖ ὄσσα καὶ τοῖρ ἄλλοιρ προ-
 ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιωρ. ἦμεν δὲ καὶ
 ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαιρ ἔγκτη-
 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διονυσιακοῖρ | ἀγῶνοιρ, 25
 τὰν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθῶρ καὶ τοῖ λοιποὶ
 θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμο-
 κράτη τὸν ταμίαν ξένια τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι- 30
 σμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφέν ἐγ χάλκω|μα ἀνατεθᾶι
 ἐν τὸ ἱερὸν τῷ Διὸρ τῷ Ὀλυμπίω. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-
 σιορ ποιήασσαι | Αἰσχίαν τὸν ἐπιμελητὰν τῶν ἵππων. || περὶ δὲ 35
 τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν
 ποιήται | Νικόδρομορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροίρ
 τοῖρ ἐμ Μίλητον ὑποστελλομέ|νοιρ ποτὶ τὰν θυσίαν καὶ τὸν
 ἀγῶνα || τῶν Διδυμείων.

40

Northwest Greek κοινή

62. Thermum. About 275 B.C. 'Εφ.'Αρχ.1905,55 ff.

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ Αἰτωλοῖς καὶ Ἀκαρνανοῖς

Ἀγαθᾶ τύχαι. Συνθήκα Αἰτωλοῖς καὶ Ἀκαρνανοῖς ὁμόλογος.
 εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους εόντας καὶ συμ-
 μάχους ἅμα|τα τὸμ πάντα χρόνον, ὄρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the
 Aetolians and Acarnanians. This is an
 example of the mixed dialect current
 at this time in various parts of North-
 west Greece, which we call the North-

west Greek κοινή. See 279. Note e.g.
 the retention of original *ā*, *ka*, *poti*,
 infin. in *-μεν*, 3 pl. inv. in *-τω*, *ξ* in aor.
 (*τερμαξάντω*), but Att. *ei* for *ai*, *ou* beside
eo (e.g. *ἀντιποιῶνται* but *στραταγέωτος*),

Ἄχελῳιον ποταμὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀὼ τοῦ Ἄχε-
 5 λῳίου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἔσπεραν Ἀκαρνάνων
 πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶνες
 οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μὲν κα
 Στράτιοι καὶ Ἀγραῖοι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύ-
 ριον ἔστω, εἰ δὲ μὴ, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαξάντω τὰμ
 Πραντίδα χώραν, αἰρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ
 Ἀγραίων· καθὼς δὲ κα τερμάξωντι, τέλειον ἔστω. εἶμεν δὲ καὶ
 10 ἐπιγαμίαν ποτ' ἀλλάλους καὶ γῆας ἔγκτησιν τῶι τε Αἰτωλῶι ἐν
 Ἀκαρνανίαι καὶ τῶι Ἀκαρνᾶνι ἐν Αἰτωλίαι καὶ πολίταν εἶμεν τὸν
 Αἰτωλὸν ἐν Ἀκαρνανίαι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλίαι ἴσογ καὶ
 ὁμοιον. ἀναγραφάντω δὲ ταῦτα ἐν στάλαις χαλκείαις ἐπ' Ἀκτιῶι
 μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμοι τοὶ ἄρχοντες τῶν
 Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ώναι κοι-
 νᾶι ἑκάτεροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλίαι στραταγέοντος Πολυ-
 15 κρίτου Καλλιέος τὸ δευτέ||ρον, ἵππαρχέοντος Φίλωνος Πλευρωνίου,
 γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχέοντων
 Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Καλφρέος,
 Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος,
 Σίμου | Φυταιέος, ταμειούτων Κυδρίωνος Λυσιμαχέος, Δωριμάχου
 Τριχονίου, Ἀρίστηωνος Δαιᾶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος
 20 Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνα-
 νίαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]άου Δηριέος, Ἀγήσωνος
 Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέωνος Ἀνακτο-
 ριέος, Πολυκλέος Λευκαδίου, ἵππαρχέοντος Ἴππολάου Οἰνιάδα, |
 γραμματεύοντος Περικλέος Οἰνιάδα, ταμία Ἀγγελάου Στρατικού. |
 — Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἅματα τὸμ πάντα χρόνον. ||
 25 εἴ τίς κα ἐμβάλλῃ εἰς τὰν Αἰτωλίαν ἐπὶ πολέμοι, βοασοεῖν

els beside ἐν with acc. (els τὰν Αἰτωλίαν but ἐν Ἀκαρνανίαι), ἵππευσι beside ἵπ-
 πέοις.

16. ἐπιλεκταρχέοντων: this is the first reference to ἐπιλεκτάρχει as military officials in the Aetolian league. For the Achaean league, cf. ἐπιλεκτοί,

used of the citizen levies in contrast to the mercenaries, Polyb. 2.65, 5.91, 95, and ἐπιλεκτάρχης Plut. Arat. 32. — 24. ἅματα: probably connected with μάτην, Dor. μάταν, and so having the same force as the frequent ἀπλῶς καὶ ἀδό-
 λως, e.g. no. 112.22.

τοὺς | Ἀκαρνᾶνας πέξοις μὲν χιλίοις, ἰππεύσι δὲ ἑκατόν, οὓς κα
 τοὶ ἄρχοντες πέμπωντι, ἐν ἀμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν
 ἐμβάλλοι ἐπὶ πολέμῳ, | βοαθοεῖν Αἰτωλοὺς πέξοις μὲν χιλίοις,
 ἰππέοις δὲ ἑκατόν, ἐν ἀμέραις ἕξ, οὓς | κα τοὶ ἄρχοντες πέμπωντι.
 εἰ δὲ πλείονων χρεῖαν ἔχοιεν ἄτεροι πότεροι, || βοαθοούντω τρισχι- 30
 λίοις ἑκότεροι ἑκατέροις, ἐν ἀμέραις δέκα. τὰς δὲ βοαθολίας τῆς
 ἀποστελλομένης ἔστω τὸ τρίτομ μέρος ὀπλίται. πεμπόντω δὲ τὰμ
 βοάθουαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ
 οἱ σύνοδροι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρ-
 χούντω δὲ τοὺς ἀποστελλομένους στρατιώτας ἑκότεροι τοὺς αὐ-
 τῶν ἀμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τὰς βοαθολίας 35
 χρεῖαν οἱ μεταπεμφάμενοι τὰμ βοάθουαν, διδόντω τὰς σιταρχίας
 ἔστω κα|ἐν οἶκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω
 τοῦ πλείονος χρόνου τῶ[ι μὲν ἰππεὶ στα]τήρ Κορίνθιος τὰς ἀμέ-
 ρας ἑκάστας, τῶ[ι δὲ] τὰμ πανοπλίαν ἔχο[ντι], τῶ[ι
 δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῶι ἕπτ' ὀβολοί. ἀγείσθων |
 [39-42 fragmentary].

Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inscr. v. Olympia 252. Roberts 261.

[Δέξ]ο, φάν[αξ] Κρονίδα [Ζ]εὺ Ὀλύμπιε, καλὸν ἄ[γ]αλμα
 ἠλέξῃ[ι θυ]μῶι τοῖ(λ) Λακεδαιμονί[οις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.7. Hicks 19. Michel 1118. Roberts 259. Solmsen 16.

[Τ]ο[ὶδε τὸν] | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ιοι], ||
 Ἄθ[α]ν[α]ζ[οι], | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυδῶνιοι, | Αἰγινᾶται, || 5

63. This is the inscription mentioned by Paus. 5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἀναξ Κρονίδα Ζεὺ Ὀλύμπιε, καλὸν
 ἄγαλμα
 ἠλέξῃ θυμῶ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold

tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

- 10 Μεγαρέες, | 'Επιδαύριοι, | 'Ερχομένιοι, | Φλειάσιοι, | Τροζάνιοι, ||
 15 'Ερμιονέες, | Τιρύνθιοι, | Πλαταιέες, | Θεσπιέες, | Μυκανέες, || Κείοι, |
 20 Μάλιοι, | Τένιοι, | Νάξιοι, | 'Ερετριέες, || Χαλκιδέες, | Στυρέες, | Γα-
 30 λείοι, | Ποτειδιᾶται, | Λευκάδιοι, || Φανακτοριέες, | Κύθιοι, | Σίφνιοι, |
 'Αμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. SGDI.4598. Inscr.Jurid.II, pp.60 ff. Michel 1343. Roberts 257 and pp.357 ff. Solmsen 26.

- A Ξουθίαι τῶι Φιλαχαίῳ διακάτι|αι μναί. αἴ κ' αὐτὸς εἶ, ἴτῳ ἀνε-
 λές|θῶ· αἰ δέ κ' ἀποθάνῃ, τῶν τέκνων | ἔμεν, ἐπεὶ κα πέντε φέτεα ||
 ε ἡβῶντι· αἰ δέ κα μὲ γένετα|ι τέκνα, τῶν ἐπιδικατῶν ἔμεν· | διαγνῶ-
 μεν δὲ τὸς Τεγεάτα[s] | κα(τ) τὸν θεθμόν.
 B Ξουθίαι παρκα(θ)θέκα τῶι Φιλαχαίῳ τ(ζ)ετρακάτιαι μναί ἀργυ-
 ρίῳ. εἰ μ|έν κα ζῳέ, αὐτὸς ἀνελέσθῶ· αἰ δέ κα μὲ ζῳέ, τοὶ υἱοὶ ἀνε-
 ε λόςθῶ τοὶ γνέ|σιοι, ἐπεὶ κα ἐβάσῳντι πέντε φέτεα· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of σ in Φλειάσιοι, see 59.1. Note also [έ]πολ[έ]μεον, for which the true Laconian form would be ἐπολέμεον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachæus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen.6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachæus), but mainly because of the retention of

intervocalic σ (γένεσιοι, ἐβάσῳντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic σ and of antevocalic ϵ (φέτεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See 59.1, 275.

A. For Xuthias the son of Philachæus (are deposited) two hundred minae. If he lives, let him come and take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If there are no children, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of *ei* instead of *ai*, the subj. ζῳέ (cf. 149)

ζῶντι, ται θυγατέρες | ἀνελόσθῳ ται γνέσσαι· εἰ δέ κα μὲ | ζῶντι, τοι
νόθοι ἀνελόσθῳ· εἰ δέ κα | μὲ νόθοι ζῶντι, τοι ᾿ς ᾿(σ)σιστα πόθικ[ες] 10
ἀνελόσθῳ· εἰ δέ κ' ἀνφι(λ)λέγοντ(ι, τ)οι Τεγεᾶται διαγνόντῳ κα(τ)
τὸν θεθμόν.

66. Sparta. V cent. B.C. SGDI.4416. Michel 946. Roberts 264. Solm-
sen 17. Annual British School XIII, 174 ff.

Δαμόνῳν | ἀνέθεκε Ἀθαναία[ι] | Πολιάχῳδι
νικάῃς | ταυτᾶ ἡτ' οὐδὲς || πέποκα τῶν νῦν. | 5

Τάδε ἐνίκαε Δαμ[όνῳν] | τῶι αὐτῷ τεθρίππῳ[ι] | αὐτὸς ἀνιοχίδῳν· |
ἐν Γαϊαφόχῳ τετράκι[ν] || καὶ Ἀθάναια τετ[ράκιν] | κέλευθῦνια τε- 10
τ[ράκιν.] | καὶ Ποιοίδαία Δαμόνῳ[ν] | ἐνίκεῃ Ἡέλει, καὶ ἠο κέλεξ[ε] |
ἡαμ]ᾶ, αὐτὸς ἀνιοχίδῳν || ἐνἡεβόῃς ἡίπποις | ἡεπτάκιν ἐκ τᾶν αὐτῳ 15
ἡίππῳν κέκ τῳ αὐ[τ]ῳ [ἡίππῳ.] | καὶ Ποιοίδαία Δαμόνῳν | [ἐ]νίκεῃ
Θευρίαὶ ὀκτάκ[ι]ν[ν] || αὐτὸς ἀνιοχίδῳν ἐνἡεβόῃς ἡίπποις | ἐκ τᾶν 20
αὐτῳ ἡίππῳν | κέκ τῳ αὐτῳ ἡίππῳ. | κέν Ἀριοντίας ἐνίκεῃ || Δαμόνῳν 25
ὀκτάκιν | αὐτὸς ἀνιοχίδῳν | ἐνἡεβόῃς ἡίπποις | ἐκ τᾶν αὐτῳ ἡίπ-
πῳν | κέκ τῳ αὐτῳ ἡίππῳ, καὶ || ἠο κέλεξ ἐνίκεῃ ἡ[αμᾶ]. | καὶ Ἐλευ- 30
θῦνια Δαμ[όνῳν] | ἐνίκεῃ αὐτὸς ἀνιοχίδῳν | ἐνἡεβόῃς ἡίπποις |

in contrast to ἀποθάμει of A, the omission of *h* in *νιολ*, ἐβάσῳντι (cf. 58*d*); and his blunder in writing τζετρακάται was perhaps due to the Arcadian pronunciation (cf. 68.3). It is also possible that in ll. 10–11 we should read, without correction, ἀνφι(λ)λέγοντοι, with Arc. -τοι = -ται (139.1). But the passive with *μναῖ* understood as subject is less natural than the corrected reading usually adopted. For the reading ἀνφι(λ)λεγ-, rather than ἀνφιλεγ-, cf. the *λλ* attested in other dialects (69.3). For ἀνελόσθῳ see 140.3*b*.

66. Record of the victories of Damonon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

8 ff. νικάῃς κτλ.: *Having won victo-*

ries in such a manner as never any one of those now living.—7. *With his own four-horse chariot, αὐτῳ reflexive as in ll. 16, 17, etc.*—9. *In the games of Poseidon, with elliptical genitive as in ἐν Ἀίδαο etc.* So ἐν Ἀριοντίας l. 24. Γαϊαφόχος = Hom. γαῖφοχος.—11, 31. κέλευθῦνια: καὶ Ἐλευθῦνια (20, 59.1), games in honor of the Eleusinian Demeter.—12, 18. Ποιοίδαία: Ποσειδῳνια (49.1, 59.1, 61.5) celebrated at Helos in Laconia and Thuria in Messenia.—15 ff. *Seven times with colts (bred) from his own mares and his own stallion.*—ἐνἡεβόῃς ἡίπποις: ἐνἡεβῳσαις being in ἡβῳ, young mares.—19. Θευρία: the usual form of the name is Θεουρία.—24. Ἀριοντία: the name of some goddess or heroine otherwise unknown.—

35 τετράκιν. || τάδε ἐνίκαθε Ἐνυμα[κρατίδ]ας πρᾶτ[ος π]αι(δ)ῶν·
 δο[λιχὸν | λιθέ]ῃα καὶ κέλεξ μι[ᾶς | ἀμέρ]ας ἡα[μᾶ] ἐν[ίκων. | - - - ||
 40 - - - - | - - - -] | δολιχὸν καὶ ἡο κέλεξ μιᾶς | ἀμέρας ἡαμᾶ ἐνίκων. |
 45 καὶ Παρπαρόνια ἐνικεῖ || Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυ-
 λον | καὶ δολιχὸν καὶ ἡο κέ[λεξ] | μιᾶς ἀμέρας ἡαμᾶ | ἐνικεῖ. καὶ
 50 Δαμόνων || ἐνικεῖ παῖς ἰὸν ἐν | Γαιαφόχῳ στάδιον καὶ | [δί]αυλον. |
 55 [κ]αὶ Δαμόνων ἐνικεῖ | παῖς ἰὸν λιθέῃα || στάδιον καὶ δίαυλον. |
 καὶ Δαμόνων ἐνικεῖ | παῖς ἰὸν Μαλεάτεια | στάδιον καὶ δίαυλον. |
 60 καὶ Δαμόνων ἐνικεῖ || παῖς ἰὸν λιθέῃα | στάδιον καὶ δίαυλον. | καὶ
 65 Δαμόνων ἐνικεῖ | παῖς ἰὸν Παρπαρόνια | στάδιον καὶ δίαυλον, || καὶ
 Ἄθάναια στάδιον. | ἡυπὸ δὲ Ἐχεμένε ἔφορο[ν] | τάδε ἐνικεῖ Δαμό-
 70 νων, | Ἄθάναια ἐνῆεβόῃαις | ἥιπποις αὐτὸς ἀνιοχίον || καὶ ἡο κέλεξ
 μιᾶς | ἀμέρας ἡαμᾶ ἐνικεῖ, καὶ | ἡο ἡυῖος στάδιον ἡαμᾶ | ἐνικεῖ. ἡυπὸ
 75 δὲ | Εὐπίππον ἔφορον τάδε || ἐνικεῖ Δαμόνων, Ἄθάναια | ἐνῆεβόῃαις
 ἥιπποις | αὐτὸς ἀνιοχίον καὶ | ἡο κέλεξ μιᾶς ἀμέρας | ἡαμᾶ ἐνικεῖ,
 80 καὶ ἡο ἡυῖος || στάδιον ἡαμᾶ ἐνικεῖ. | ἡυπὸ δὲ Ἀριστῆ ἔφορον | τάδε
 ἐνικεῖ Δαμόνων, | ἐν Γαιαφόχῳ ἐνῆεβόῃαις | [ἡ]ῖπποις αὐτὸς ἀνιοχίον ||
 85 [κ]αὶ ἡο κέλεξ μιᾶς ἀμέρας | [ἡ]αμᾶ ἐνικεῖ, καὶ ἡο ἡυῖος | στάδιον
 90 καὶ δίαυλον καὶ | δολιχὸν μιᾶς ἀμέρας | ἐνίκων πάντες ἡαμᾶ. || ἡυπὸ
 δὲ Ἐχεμένε ἔφορον | τάδε ἐνικεῖ Δαμόνων, | ἐν Γαιαφόχῳ ἐνῆεβό-
 ῃαις | ἥιπποις αὐτὸς ἀνιοχίον, | [κ]αὶ ἡο ἡυῖος στάδιον κ[αὶ] - - -

67. Taenarum. IV cent. B.C. SGDI.4591. Michel 1076. Roberts 265c.
 Inscr. Jurid. II, p. 235. Transitional alphabet. H = h and once η.

5 Ἀνέθεκε | τοῖ Ποηοιδᾶν | Νίκων | Νικαφορίδα || καὶ Λύῃππον |
 10 καὶ Νικαρχίδαν | καὶ ταύτας πάντα. | ἔφορος | Εὐδαμίδας. || ἐπά-
 κωε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. ll. 72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔνυμα = δνυμα, δνομα, with an inherited e-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the o of

the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. Παρπαρόνια: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. Λιθέῃα: games in honor of Apollo Lithesius. — 57. Μαλεάτεια: games in honor of Apollo Maleates. Cf. Paus. 3.12.8.

68. Taenarum. IV cent. B.C. SGI.4592. Michel 1077. Roberts 265*d*.
Transitional alphabet. H = *h* and *η*.

Ἀνέθηκε | Αἰσχρίων | Ἀπειρότας | τοῖ Ποιοιδᾶ|νι Ἡρακλήιδαν | 5
αὐτὸν καὶ | ταῦτῶ. ἔφορος | Ἡαγηῆστρατος. | ἐπάκῶ Πρῦαῖος, || Ἐπι- 10
κύδη[ς].

69. Thalamae. IV cent. B.C. Annual British School X, 188. Meister,
Ber.Sächs.Ges. 1905, 277 ff. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τᾷ Παλιφᾷ | γεροντεύων ἀνέσηκε, | αὐτὸς τε καὶ
ἡ τῶ πατρὸς πατήρ Νικοσθενίδας, προβειπ|άσας τᾶ(ς) σιῶ 5
ποτ' Ἀνδρίαν συμφορεύοντα ἀν[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῶ
ἰ[ε]ρωί, ἦδὸν καὶ σὺν καλῶι χρῆσται.

70. Sparta. II cent. A.D. SGI.4498. Annual British School XII, 356.

- - - |ος καὶ Νεικηφόρος οἱ Νεικήφορου, | νεικάαντερ κασ|ση-
ρατόριν μῶαν (καὶ) καιλ[ῆ]||αν, Ἀρτέμιδι Βωρθέα ἀνέθηκαν ἐπὶ 5

— 66 ff. Victories won by Damonon and his son at the same games.— 66, 73, 81, 90. *ἠπό* with acc. for usual *ἐπὶ* with gen., as El. *ὑπό* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκος, ἐπάκῶ: dual forms of ἐπάκος = ἐπήκοος witness. ἐπάκῶ is the contracted form, of which the uncontracted ἐπάκῶ occurs in another inscription of the same class. ἐπάκος is due to the analogy of consonant stems, to which nouns in -οος are not infrequently subject, e.g. Att. *χοῦς* (112.6), late *ρῶς* gen. sg. *ρῶς*, nom. pl. *ρῶες* (after *βοῦς*, *βῶες*).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic. de divin. 1.43.96, Plut. Agis 9 and Cleom. 7. The name of the goddess was Πασιφάα (Att. Πασιφάη), whence the contracted Πασιφᾶ, like Ἀθηναῖα, and here, with Lac. *h* for intervocalic *σ*, Παλιφᾶ. Since Nico-

sthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. προβειπάσας κτλ.: since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success. The construction ποτ' Ἀνδρίαν . . . ἀνιστάμεν is unusual, but other possible interpretations are equally difficult in this respect. — ἦδὸν κτλ.: infin. clause depending on προβειπάσας, who would = and that he would. For χρῆσται = χρῆσθαι see 85.1.

70-73. These belong to a series, now fifty-odd in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμου. Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος,
φ[ιλοκαίσαρος καὶ φιλοπάτριδος.]

71. Sparta. II cent. A.D. Annual British School XII,368.

5 Κλέανδρον | ὁ καὶ Μῆνιρ | Καλλιστράτῳ | βουαγὸρ ἐπὶ || πατρο-
νόμῳ | Γοργίππῳ τῷ (Γοργίππῳ) | νικάρ μῶαν Ἄρτέμιτι Βωρ-
σέα ἀνέσηκε.

72. Sparta. II cent. A.D. SGDI.4500. Annual British School XII,355.

5 Ἄγαθῆ τύχη. | Φίλητορ | Φιλήτῳ | ἐπὶ πατρονόμῳ Γοργίππῳ
τῷ (Γοργίππῳ) | νικάρ κελῦαν | Ἄρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. Annual British School XII,372.

Εὐδόκιμον (Εὐδοκίμῳ) κελόια καὶ Εὐδόκιμον Δαμοκράτεωρ | ὁ
5 καὶ Ἄριστείδωρ κασσηρατορίοι νικάραντερ ἐπὶ Ἄλκαστῳ βουα-
γῶι | μικιγιδδομένων Φωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called *κασσηρατόριν, καθθηρατόριν, καθθηρατόριον*, etc., i.e. *καταθηρατόριον*, not an actual chase of wild beasts, but some athletic game called *the hunt*. The *μῶα*, i.e. *μουσα*, was of course a musical contest. The word which is variously spelled *καιλ[ῆ]αν, κελῦαν, κελῆα, κελόιαν, κέλεαν*, probably from the root seen in *κλαδος, κλαδέω*, also denotes a musical contest. That the contests were between boys is shown by the use of *παιδικόν* in many of the dedications, e.g. *νικάρ τὸ παιδικόν μῶα winning the boys' contest in music* (*μῶα dat. sg.*), and by the appearance of the *βουαγὸρ leader of the βοῦαι*, the bands in which the Spartan boys were trained, or *βουαγὸρ μικιγιδδομένων, leader of boys in their tenth year*. According to a gloss

to Herodotus, the Spartan boy in the third year of his training was called *μικιζόμενος*. This is from Dor. *μικκός = μικρός*, while *μικκιγιδόμενος* is from a diminutive in *-χος* (original or for *-κος*? Cf. *παιδικόν* beside *παιδικόν*).

A few of the dedications are in the *κοινή*, and a few show Doric forms without the specific Laconian coloring, e.g. *νικάρσας*. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of $\sigma = \theta$), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. $\epsilon i = i$ in *νικάραντερ* etc., ω for o in *Βωρθέα*, final a for \bar{a} : in *Βωρθέα* etc.

Heraclean

74. The Heraclean Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr. Jurid. I, p. 194 ff. Solmsen 18. Ionic alphabet, but with ρ , and $\tau = h$. Only Table I is given.

I

Ἐφορος Ἀρίσταρχος Ηηρακλείδα· μῆς | Ἀπελλαῖος· ἡ πό-
 λις καὶ τοὶ ὀρισταί, | $\overline{\rho}$ ε̄ τρίπους Φιλώνυμος Ζωπυρίσκω, | $\overline{\rho}$ ε̄ καρ-
 κείον Ἀπολλώνιος Ηηρακλήτω, || $\overline{\alpha}$ ῖ πέλτα Δάξιμος Πύρρω, $\overline{\kappa}$ ν 5
 θρίναξ | Φιλώτας Ηιστιεῖω, $\overline{\mu}$ ε̄ ἐπιστύλιον | Ηηρακλείδας Ζωπύρω,
 Διούσυι. |

Ἀνεγράψαν τοὶ ὀρισταὶ τοὶ ἡαιρεθέντες ἐπὶ τὼς χώρος τὼς
 ἡαρὼς τὼς τῷ Διούσω, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος
 Ηηρακλήτω, Δάξιμος Πύρρω, Φιλώτας Ηιστιεῖω, || Ηηρακλείδας 10
 Ζωπύρω, καθὰ [ᾠ]ξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ
 ἐμέριξαν τῶν Ηηρακλείων διακόντων ἐν κατακλήτῳ ἀλλίαι.

Συνεμετρήσαμες δὲ ἀρξάμενοι ἀπὸ τῷ ἀντόμῳ τῷ ἡυπὲρ Πανδο-
 σίας ἄγοντος τῷ διατάμνοντος τὼς τε ἡαρὼς χώρως καὶ τὰν φιδίαν
 γὰν ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τὼς τε τῷ Διούσω χώρως καὶ |
 τὸν Κωνέας ἡο Δίωνος ἐπαμώχη. κατετάμομες δὲ μερίδας τέτο- 15
 ρας· || τὰν μὲν πρᾶταν μερίδα ἀπὸ τῷ ἀντόμῳ τῷ παρ τὰ Ηηρώ-
 δεῖα ἄγοντος, | εὔρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν ἡαρῶν
 χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τὰν ἀποροᾶν ἄχρι ἐς ποτα-
 μὸν τὸν Ἄκιριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταῦται τᾷ μερεῖαι
 ἐρρηγείας μὲν διακάτῃαι μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ

74. The lands which were the prop-
 erty of the temples of Dionysus and
 Athena Polias having been encroached
 upon by private parties, with a conse-
 quent diminution of their revenue, two
 commissions were appointed to define
 and mark their boundaries, survey
 them, and divide them into lots. Ta-
 ble I contains the report of the commis-
 sion dealing with the lands of Dionysus
 (ll. 1-94), a statement of the regula-
 tions under which the lands were of-
 fered for rental (ll. 95-179), and a list

of those who took leases, with their
 sureties and the amount of the rental
 (ll. 179-187). Table II, which is not
 given here, contains a report of the com-
 mission on the lands of Athena Polias.

1-7. The groups of letters ρ ε̄, ρ ε̄,
 etc., and the names of objects which
 served as emblems τρίπους, καρκεῖον,
 etc., are used as symbols to denote the
 tribe and family of the person named.

— 11. διακόντων: διαγόντων II. 9. 66.
 — 18 ff. ἐρρηγείας κτλ.: 201 σχοῖνοι of
 arable land, 646½ of brushwood, barren,

20 δρυμῶ φεξακάται || τετρώκοντα φέξ σχοῖνοι ημισχοῖνον· τὰν δὲ
 δευτέραν μερίδα, εὔρος ἀπὸ | τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον
 τὸν πρῶτον, μᾶκος δὲ ἀπὸ τᾶν | ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγέ-
 νοντο μετριώμεναι ἐν ταῦται τᾷ μερείαι ἔρρηγείας μὲν διακάται
 ηβδεμήκοντα τρῖς σχοῖνοι, σκίρω δὲ | καὶ ἄρρηκτω καὶ δρυμῶ
 25 πεντακάται σχοῖνοι· || τὰν δὲ τρίταν μερίδα, εὔρος ἀπὸ τῶ ἀντόμω
 τῶ πρᾶτῶ τῶ παρ τὰν τριακοντάπεδον ἄγοντος ἐπὶ τὸν ἄντομον
 τὸν δεύτερον ἀπὸ τᾶς τριακονταπέδω, μᾶκος ἀπὸ τᾶν ἀποροᾶν ἄχρι
 ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταῦται τᾷ μερείαι ἔρρη-
 γείας μὲν τριακάται | δέκα δύο σχοῖνοι ημισχοῖνον, σκίρω δὲ καὶ
 30 ἄρρηκτω καὶ δρυμῶ πεντακάται τριάκοντα ηεπτὰ ημισχοῖνον·
 τὰν δὲ τετάρταν μερίδα, εὔρος ἀπὸ | τῶ ἀντόμω τῶ δευτέρω ἀπὸ
 τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν | ὀρίζοντα τάν τε ἠαρὰν
 καὶ τὰν φιδίαν γᾶν, μᾶκος δὲ ἀπὸ τᾶν ἀποροᾶν | ἄχρι ἐς ποταμόν,
 καὶ ἐγένοντο μετριώμεναι ἐν ταῦται τᾷ μερείαι ἔρρηγείας μὲν τρια-
 35 κάται ἠοκτῶ σχοῖνοι ημισχοῖνον, σκίρω δὲ καὶ ἄρρηκτω || καὶ
 δρυμῶ πεντακάται τετρώκοντα μία ημισχοῖνον. |

Κεφαλὰ πάσας ἔρρηγείας χίλια ἠενεήκοντα πέντε σχοῖνοι,
 σκίρω δὲ καὶ ἄρρηκτω καὶ δρυμῶ δισχίλια διακάται φίκατι
 πέντε· | τὰν δὲ νᾶσον τὰν ποτιγεγενημέναν ἐς τὰν ἄρρηκτον γᾶν
 συνεμετρήσαμες. ἀπὸ ταύτας τᾶς γᾶς ἀπολώλη ἔρρηγείας μὲν
 40 τριακάται || τρῖς σχοῖνοι ημισχοῖνον, σκίρω δὲ καὶ ἄρρηκτω καὶ
 δρυμῶ τετρακόσαι τριάκοντα πέντε σχοῖνοι, ἐμ μὲν τᾷ πρᾶται
 μερείαι τᾷ | παρ τὰ Ηρωῖδεια ἔρρηγείας μὲν ηβδεμήκοντα φέξ
 σχοῖνοι, σκίρω δὲ καὶ ἄρρηκτω καὶ δρυμῶ ηεκατὸν ἠογδοήκοντα
 πέντε σχοῖνοι, ἐν δὲ τᾷ τετάρται μερείαι τᾷ παρ τὰ Φιντία ἔρρη-
 45 γείας μὲν || διακάται φίκατι ηεπτὰ σχοῖνοι ημισχοῖνον, σκίρω δὲ
 καὶ ἄρρηκτω καὶ δρυμῶ διακάται πεντήκοντα σχοῖνοι. Κεφαλὰ
 πάσας γᾶς ἠᾶς κατεσώσαμες τῶι Διονύσῳ ηεπτακάται τριά-
 50 ἐγδικαζάμενοι δίκας τριακοσταίας τοῖς τὰν ἠαρὰν γᾶν φιδίαν
and wooded, land. — 39. ἀπολώλη: *had* who had appropriated it to private
been lost, i.e. by private encroachment. use (ll. 47 ff.). — 49. δίκας τριακοστα-
 This land the commissioners restored to *as*: *suits which had to be tried within*
 Dionysus, bringing suits against those *thirty days.* Cf. no. 55.42 and the Attic

ποιώντασιν. *ἡῦτα ἐμισθώθη [ἡ γᾶ] κατὰ βίῳ | [ἡόσσα]ν ἡ[α]-*
μῆς κατεσώσαμες τριακατίων μεδίμων τὸ γέτος ἡέκαστον, | ἡα δὲ
πάσα γᾶ ἡα τῷ Διούσω τετρακατίων δέκα μεδίμων κάδιδιχος τὸ
γέτος ἡέκαστον.

Ἐστάσαμες δὲ καὶ ὄρωσ ἐπὶ μὲν τᾶσ | πλευριάδος ἄνω, *ἡένα μὲν*
ἐπὶ τῷ ἀντόμῳ τῷ πᾶρ Πανδοσίαν || τῷ πᾶρ τὰ Ἠηρώειδα τῷ ὀρί- 55
ζοντος τάν τε ἡιαρὰν γᾶν καὶ τὰν ριδίαν | ἀνχωρίζαντες ἀπὸ τᾶν
ἀποροᾶν ἐς τὰν ριδίαν γᾶν, ἡως μὴ καταλυμακωθῆς ἀδηλωθειῆ
καθὼς τοὶ ἔμπροσθα ὄροι, ἄλλον δὲ ἐπὶ τῷ ἀντόμῳ τῷ πᾶρ τὰ
Φιντία ἄγοντος ἐστάσαμες πᾶρ τὰν βυβλίαν καὶ | τὰν διώρυγα
ἀνχωρίζαντες ἡωσαύτως ἐς τὰν ριδίαν γᾶν (ταν). ἄλλως δὲ ἀντό- 60
ρως τούτοις ἐστάσαμες ἐπὶ τᾶσ ἀμαξιτῷ τᾶσ διὰ τῷ χαράδεος ἀγώ-
σας τᾶσ πᾶρ τὸν δρυμόν, τᾶσ μὲν στάλας ἐς τὰν ἡιαρὰν | γᾶν, τᾶσ
δὲ ἀντόρως ἐς τὰν ριδίαν γᾶν, καταλιπόντες ρικατίπεδον | ἄντομον.
ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τᾶσ ἡοδῷ τᾶσ | ἀγώσας ἔκ
τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν ἡιαρῶν χώρων, δύο || δὲ ἐν ταῖς 65
ἡακροσκιρίαις · τούτως πάντας ἀν εὐθυωρείαν ἡομολόγως ἀλλά-
λοις, τᾶσ μὲν ἐς τὸ ἡιαρὸν πλάγος τῷ ἀντόμῳ ἐπιγεγραμμένως
“ἡιαρὸς Διούσω χώρων,” τᾶσ δὲ ἐν τᾷ ριδίαι γᾶι ἐπιγεγραμμένως
“ἀντόρως.” ἡωσαύτως δὲ καὶ ἐπὶ τῷ ἀντόμῳ τῷ | πᾶρ τὰ Φιντία
ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τᾶσ ἡοδῷ τᾶσ ἐκ πόλιος 70
καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν | ἡιαρῶν χώρων, δύο δὲ ἐπὶ τᾶν
ἡακροσκιριᾶν πᾶρ τᾶσ τυρείας · | τούτως πάντας ἡομολόγως ἀν
εὐθυωρείαν τοῖς ἐπὶ τᾶσ ἡοδῷ | τᾶσ διὰ τῷ χαράδεος ἀγώσας πᾶρ
τὸν δρυμόν, τᾶσ μὲν ἐς τὸ ἡιαρὸν | πλάγος ἐπιγεγραμμένως “ἡιαρὸς
Διούσω χώρων,” τᾶσ δὲ ἐς τὰν ριδίαν γᾶν ἐπιγεγραμμένως “ἀντό- 75
ρως,” ἀπέχοντας ἀπ’ ἀλλήλων ἡως ἡῖμεν ρικατίπεδον ἄντομον. ἐπὶ
δὲ τᾶσ τριακονταπέδῳ τᾶσ διὰ τῶν ἡιαρῶν χώρων ἀγώσας ἐπὶ μὲν
τᾶσ πλευριάδος ἄνω δύο ἀπέχοντας ἀπ’ ἀλλήλων τριάκοντα πό-
δας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες πᾶρ | τὰν ἡοδὸν τὰν πᾶρ
τὸν δρυμόν ἄγωσαν δύο ἀπέχοντας ἀπ’ ἀλλήλων || τριάκοντα πό- 80
δας · ἐν δὲ μέσσωι τῷι χώρῳ ἐπὶ τᾶσ τριακονταπέδῳ τέτορας

δικαὶ ἔμμηνοι. — 58. *Setting it (the bound-*
ary) back from the springs onto the pri-

vate land, so that it should not be covered
over with stones (which were washed

ἀπέχοντας ἀπ' ἀλλήλων ἡὶ μὲν τριάκοντα πόδας, ἡὶ δὲ φίκᾱτι · ἐπὶ δὲ τῷ ἀντόμῳ τῷ πὰρ τὰν τριακοντάπεδον δύο ἀπέχοντας ἀπ' ἀλλήλων φίκᾱτι πόδας καὶ ἄλλως ἐπὶ τῷ δευτέρῳ ἀντόμῳ ἀπέχοντας | ἀπ' ἀλλήλων φίκᾱτι πόδας · τούτως πάντας ἀνεπιγρό-
 85 φως ὀρίζοντας || τὰς μερείας τὰς ποτ' ἀλλήλως τοῖς μεμισθωμένοις τὼς ἱαρῶς χώρως. τὼς δὲ πάντας χώρως τὼς τῷ Διούσω τερμά-
 ζονται τοὶ τε ἄντομοι | ἡὶ τε πὰρ τὰ Ηἠρώϊδεια ἄγων καὶ ἡο πὰρ τὰ Φιντία ἀπὸ τὰν ἀποροῶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν. ἀριθμὸς ὄρων τῶν ἐστάσαμες τῶν μὲν | ἐπὶ τῷ ἀντόμῳ τῷ πὰρ τὰ
 90 Ηἠρώϊδεια ἑπτὰ σὺν τῷ ἐπὶ τὰς πλευριάδος, || ἐπὶ δὲ τὰς τρια-
 κονταπέδῳ ἡοκτὼ σὺν τῷ τετρώ(ι)ρωι, ἐπὶ δὲ τῷ ἀντόμῳ | τῷ τε πὰρ τὰν τριακοντάπεδον καὶ τῷ ἐχομένῳ δύο ἐφ' ἑκατέρῳ, ἐπὶ δὲ τῷ | πὰρ τὰ Φιντία ἑπτὰ σὺν τῷ πὰρ τὰν βυβλίαν μασχάλαν καὶ πὰρ τὰν διώρυγα. |

Συνθήκα Διούσω χώρων. ||

95 Ἐπὶ ἐφόρῳ Ἀριστίωνος, μὴνὸς Ἀπελλαίῳ, ἡα πόλις καὶ τοὶ πολιανόμοι, ᾰσ βότρυς Τίμαρχος Νίκωνος, ῑε ἄνθεμον Ἀπολλώνιος Ἀπολλωνίῳ, καὶ τοὶ ὀρισταὶ ῑε τρίπους Φιλώνυμος Ζωπυρίσκῳ, π̄ε καρुकείον Ἀπολλώνιος Ηἠρακλήτῳ, αἰ πέλτα Δάξιμος Πύρρω, | κν θρίναξ Φιλώτας Ηἠστιεῖῳ, μ̄ε ἐπιστύλιον Ηἠρακλεί-
 100 ἡως ἔχοντι κατὰ βίῳ, καθὰ τοὶ Ηἠρακλείοι διέ|γνον. τοὶ δὲ μισθω-
 σάμενοι καρπεύσονται τὸν ἀεὶ χρόνον, ἡἠς κα πρῳγγύως ποτά-
 γωνῆτι καὶ τὸ μίσθωμα ἀποδιδῶντι πὰρ φέτος ἀεὶ Πανάμῳ μὴνὸς προτερεῖαι · καὶ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμό-
 σιον ῥογὸν καὶ παρμετρήσονται τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν φετέων τῷ δαμοσίῳ χοῖ μεστῶς τὼς χοῖς κριθᾶς κοθαρᾶς δοκί-
 105 μοις τοῖς ἀεὶ ἐπὶ τῶν φετέων ἔντασσι πὰρ || πενταητηρίδα, ἡἠς κα ἐθέλοντες τοὶ πολιανόμοι δέκωνται. καὶ αἶ τινὶ κα ἄλλῳι |

down by the current) and made invisible, like the former boundaries. — 102. ἀποδίνωντι: thresh. But some correct to ἀποδιδῶντι. — 104. φέρει: for φέρη.

39. So usually, but also ἐπιβῆι, κόπηι, θρατήι ll. 138–139, and ἀμμισθωθῆ l. 111. — 105 ff. καὶ αἶ τινὶ κα ἄλλῳι κτλ.: if they assign to another the land which they

παρδῶντι τὰν γᾶν, ἅν κα αὐτοὶ μεμισθῶσονται, ἢ ἀρτύσωντι ἢ ἀποδῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρῆξονται προγγύως ἡοι παρλαβόντες ἢ ἡοὶς κ' ἀρτύσει ἢ ἡοι παρῆξόμενοι τὰν ἐπικαρπίαν, ἂν ἡὰ καὶ ἡο ἐξ ἀρχᾶς μεμισθωμένος. ἡόστις δέ κα μὴ ποτάγει προγγύως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κατ τὰ γεγραμμένα, τό τε μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῷ φέ||τεος καὶ τὸ ἀμπώλημα 110 τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἀεὶ ἐπὶ τῷ φέτεος; ἡόσσωι κα | μείονος ἀμμισθωθῆ παρ πέντε φέτη τὰ πρᾶτα, ἡότι κα τελέθει ψαφισθὲν ἡάμα πᾶν τῷ πρᾶτῳ | μισθώματι, καὶ τὰ ἐν τᾷ γᾶι πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἔσσονται.

Ἐργάζονται δὲ κατ τάδε· ἡο μὲν τὸν πρᾶτον χῶρον μισθωσάμενος τὸν παρ τὸν ἄντομον τὸν ὑπὲρ Πανδοσί|ρας ἄγοντα τὸν παρ τὰ Ἡηρώιδα ἄχρι τᾶς τριακονταπέδῳ ἀμπέλων μὲν φυτευσεῖ μὴ μείον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον 115 ἡεκάσταν μὴ μείον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ δέ κα μὴ φᾶντι τοὶ μεμισθωμένοι δυνατὰν ἡμεν ἐλαίας ἔχεν, τοὶ πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν φετέων ἔντες καὶ αἰ τινὰς κα ἄλλως τοὶ πολιανόμοι ποθέλονται ἀπὸ τῷ δάμῳ, ὁμόσαντες δοκιμάζονται καὶ ἀναγγελῶντι ἐν ἀλλῶι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπιχωρίων. ἐπιμελήσονται δὲ καὶ τῶν ὑπαρχόντων δενδρέων· αἰ δέ τινὰ κα || γῆραι ἢ ἀνέμῳι ἐκπέτωντι, αὐτοὶ ἡέξονται. ταῦτα δὲ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. ἡόστις δέ κα μὴ ποτάγει κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in re-leasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that

originally fixed. The ἀμπώλημα is the re-bargaining, hence concretely the amount involved in it, the rebate. Cf. also ll. 155 ff. be surety for the rentals, fines, rebates, and judgments. ἡάμα l. 111 seems from its position to go with πᾶν as well as with τῷ πρᾶτῳ μισθώματι. For the whole situation, cf. from a Delian inscription, B.C.H. XIV, 432 ἀνεμισθῶσαμεν δὲ καὶ τῆς Χαριτείας τὸ μέρος, ὃ ἐμίσθωτο Μνησιμάχος, οὐ καθιστάντος τοὺς ἐγγύους Μνησιμάχου, - - - τὸ δὲ λοιπὸν, ὅσωι ἔλαττον ἡῦρεν ἢ γῆ ἀναμισθωθείσα, ὀφείλει Μνησιμάχος κτλ. — 120. ἐκπέτωντι: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcaeus and

πεφυτευμένα παρῆξοντι καὶ ἐνδε|διωκότα, ἡόσσα ἐν τῷ συνθήκαι γεγράφαται, ἐν τῷ πέμπτῳ καὶ δεκάτῳ φέτει ἀπὸ τῷ ποτεχεῖ φέτεος ἢ Ἀριστιῶν ἐφορεύει· αἱ δὲ κα μὴ πεφυτεύκωντι κατ τὰ γεγραμμένα, κατεδικάσθεν παρ μὲν τὰν | ἐλαίαν δέκα νόμῳ ἀργυρίῳ παρ τὸ φυτὸν ἡέκαστον, παρ δὲ τὰς ἀμπέλῳς δύο μῶς ἀργυρίῳ παρ τὰν | σχοῖνον ἡέκασταν. τὼς δὲ πολιανόμῳς τὼς ἐπὶ τῷ
 125 φέτεος ποθελομένῳς μετ' αὐτοσαυτῶν ἀπὸ τῷ || δάμῳ μὴ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι, ἢ κα πεφυτεύκωντι πάντα κατ τὰν συνθήκαι, | καὶ τὼς πεφυτευκότας ἀγγράφαι ἐς δόγμα· ἀνγράφεν δὲ ἡόσσα κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινες κα μὴ πεφυτεύκωντι κατ τὰν συνθήκαι, ἀνγραφάντω καὶ ἐπελάσθῳ τὰ ἐπιζάμια τὰ γεγραμμένα πὸτ τῷ ἄλλῳ μισθῳματι. αἱ δὲ τίς κα ἐπιβῆη ἢ νέμει ἢ φέρει τι τῶν ἐν τῷ ἡιαρῶι | γῶι ἢ τῶν δενδρέων τι κόπτηη
 130 ἢ θραυῆη ἢ πριῶι ἢ ἄλλο τι σῖνηται, ἡο μεμισθῳμένος ἐγδικαξῆ|ται ἡὼς πολίστων καὶ ἡότι κα λάβει αὐτὸς ἡεξεί.

Τὰς δὲ τράφῳς τὰς διὰ τῶν χῳρων ρέῳσας καὶ | τὼς ῥῳς οὐ κατασκάφοντι οὐδὲ διασκάφοντι τῷ ἡύδατι οὐδὲ ἐφέρξοντι τὸ ἡύδῳρ οὐδ' ἀφέρξοντι· ἀνοκοθαρίοντι δὲ ἡοσσάκις κα δέονται τὰ παρ τὰ αὐτῶν χῳρία ῥέοντα· οὐδὲ τὰς ἡοδῳς τὰς ἀπο|δεδειγμένας ἀράσονται οὐδὲ συνῆρξοντι οὐδὲ κῳλύσοντι πορεύεσθαι· ἡότι δὲ κα τούτων τι ποιῶντι παρ τὰν συνθήκαι, τοῖ πολιανόμοι τοῖ ἀῆς ἐπὶ τῷ
 135 φέτεος ἐπικαταβα(λί)οντι καὶ ζαμιῳσοντι, || ἄχρη ἡῳ κα ἀφομοιῳσονται κατ τὰν συνθήκαι. οὐ κοψεί δὲ τῶν δενδρέων οὐδὲ θραυσεῖ οὐδὲ πριῳσεῖ | οὐδὲ ἡῆς οὐδὲ ἡέν οὐδὲ ἄλλοις τῆνωι. οὐδὲ γαιῳνας θησεῖ παρ τὼς ἡυπάρχοντας οὐδὲ σαρμευσεῖ, | αἱ μὴ ἡόσσα κα ἐν

is probably the form of all dialects except Attic-Ionic, where ἔπεσον shows a change of τ to σ which does not fall under the usual conditions (61) and is not certainly explained. — 122. κατεδικάσθεν: have been condemned, i.e. are hereby condemned in advance. Cf. προκαδεδικάσθω l. 171. — 128. ἐπιβῆη: trespasses, from ἐπιβάω = ἐπιβαίνω. — 130 ff. τὰς δὲ τράφῳς κτλ.: the ditches

and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water. — ἐφέρξοντι, ἀφέρξοντι, συνῆρξοντι: these belong with Ion. ἀπέργω (Hom. also ἀποέργω), συνέργω, etc. from φέργω, while Att. ἀπέργω etc. are from *ἐφέργω with prothetic ε. The spiritus asper is found mainly, as here, with the forms

αὐτῶν τῶν γῶν ἡμῶν μεμίσθωται οἰκοδόμηται· οὐδὲ τοφίῶνας ἐν τῶν
 ἡμεῶν γῶν ποιησεῖ | οὐδὲ ἄλλον ἑασεῖ· αἱ δὲ μὴ, ἡνπόλογος ἑσση-
 ται ἡως τὴν ἡμεῶν γῶν ἀδικίων. οἰκοδομησῆται δὲ καὶ οὐκίαν ἐν
 τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν
 μᾶκος φίκати καὶ δυῶν ποδῶν, τὸ δὲ εὖρος ἡοκτῶ καὶ δέκα ποδῶν, 140
 τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μᾶκος ἡοκτῶ καὶ δέκα ποδῶν, | τὸ
 δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχόν πέντε καὶ δέκα πο-
 δῶν παντῶν. ταῦτα δὲ παρέξοντι οἰκοδομημένα καὶ στεγόμενα καὶ
 τεθυρωμένα ἐν τοῖς χρόνοις ἐν τοῖς καὶ τὰ δένδρα δεῖ πεφυτευκῆ-
 μεν· αἱ | δὲ μὴ, κατεδικάσθεν πᾶρ μὲν τὸν βοῶνα φέξ μνᾶς ἀργυ-
 ρίῳ, πᾶρ δὲ τὸν ἀχύριον τέτορας μνᾶς ἀργυρίῳ, | πᾶρ δὲ τὸν μυχόν
 τρεῖς μνᾶς ἀργυρίῳ. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν
 τοῖς σκίροις οὐ πωλλῆσοντι οὐδὲ κόψοντι οὐδὲ ἐμπρήσοντι οὐδὲ 145
 ἄλλον ἑάσοντι· αἱ δὲ μὴ, ἡνπολόγοι ἑσσονται κατὰ τὰς ῥήτρας | καὶ
 κατὰ τὴν συνθήκην. ἐς δὲ τὰ ἐποίκια χρήσονται ξύλοις ἐς τὴν οἰκο-
 δομὴν ἡοῖς καὶ δήλωνται, καὶ ἐς τὰς | ἀμπέλους· τῶν δὲ ξηρῶν κό-
 ψοντι ἡόσσα αὐτοῖς ποτ' οὐκίαν ἐς χρεῖαν· τοῖς δὲ σκίροις καὶ τοῖς
 δρυμοῖς χρήσονται τοῖς μισθωσάμενοι ἀντὶ τὴν αὐτῶν μερίδα ἡέκαστος.
 ἡόσσαι δὲ καὶ τῶν ἀμπέλων ἢ τῶν δενδρέων ἀπογῆράσωντι, ἀποκα-
 ταστάσωντι τοῖς καρπιζόμενοι ἡως ἡμεῖν τὸν ἴσον ἀριθμὸν ἀεί.

Οὐχ ὑπογράφονται || δὲ τῶς χώρος τούτως ἡοῖς μισθωσάμενοι 150
 οὐδὲ τίμαμα ἡοῖσοντι οὐτε τῶν χώρων οὐτε τῶς ἐπιοικοδομᾶς· αἱ
 δὲ μὴ, ἡνπόλογος ἑσσηται κατὰ τὰς ῥήτρας. αἱ δὲ τίς καὶ τῶν καρ-
 πιζομένων ἀτεκνος ἀφωνος ἀποθάνει, τῶς πόλιος πάσαν τὴν ἐπι-
 καρπίαν ἡμεῖν. αἱ δὲ χ' ὑπὸ πολέμῳ ἐγῆληθῶντι ἡόσπερ μὴ
 ἐξῆμεν | τῶς μεμισθωμένους καρπεύεσθαι, ἀνῆῶσθαι τὴν μισθωσιν

in ξ, e.g. Att. καθεῖρα beside κατεῖργω.
 — 137. οἰκοδόμηται: perf. subj. of the
 same type as Cret. πέπᾶται (151). For
 lack of reduplication, as also in οἰκοδο-
 μημένα ll. 112, 141, cf. σκημαί etc. in
 Ionic (Hdt.) and later Attic. — 146. ἐς
 δὲ τὰ ἐποίκια κτλ.: But they shall use
 what wood they wish for the construction
 of the farm buildings, i.e. the βοῶν,

μυχός, etc. — 149 ff. οὐχ ὑπογράφονται:
 the lessees shall not mortgage the lands
 or make a payment (perhaps pay a fine)
 out of either the lands or the buildings
 thereon. Note that when a mute is
 changed to an aspirate by a follow-
 ing h the latter is not written. So also
 αἱ δὲ χ' ὑπὸ l. 152.

καθά κα τοι Ηηρακλείοι διαγνῶντι, καὶ μὴ | ἤμεν ὑπολόγως μήτε
 αὐτῶς μήτε τῶς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τῶς
 155 δὲ πρωγγύως τῶς αἰετι γενομένως πεπρωγγευκῆμεν τῶν τε μισθωμά-
 των καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμπωλημάτων καὶ τῶν κατα-
 δικῶν καὶ αὐτῶς καὶ τὰ χρήματα ἡ κα ἐπιμαρτυρήσωντι, καὶ μὴ
 ἤμεν μήτε ἡάρνησιν μήτε παλιυδικίαν μηδὲ κατ' ἄλλον μηδὲ ἡένα
 τρόπον ταῖ πόλι πράγματα παρέχεν μηδὲ τοῖς ἡυπὲρ τῶς πόλιος
 πρᾶσσόντασι· αἱ δὲ μὴ, ἀτελεὲς ἤμεν.

Δεύτερος. Ἡο δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται
 ἀπὸ τῶς τριακονταπέδω τῶς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν
 160 ἄντομον τὸν πρᾶτον ἡόσσοσ κ' εἰ καὶ πρᾶξει πάντα κατ τῶν συνθή-
 καν καὶ ἡυπόλογος ἐσσηται καὶ αὐτὸς καὶ τοι πρωγγύοι, ἡότι κα |
 μὴ πρᾶξει κατ τῶν συνθήκαν.

Τρίτος. Ἡο δὲ τὸν τρίτον χῶρον μισθωσάμενος καρπευσῆται
 ἀπὸ τῶ ἀντόμω τῶ ἀνώτερον τῶς τριακονταπέδω πὸτ τὸν ἄντομον
 τὸν δεύτερον ἀπὸ τῶς τριακονταπέδω καὶ | πρᾶξει πάντα κατ τῶν
 συνθήκαν καὶ ἡυπόλογος ἐσσηται καὶ αὐτὸς καὶ τοι πρωγγύοι, ἡότι
 κα μὴ πρᾶξει κατ τῶν συνθήκαν.

Τέταρτος. Ἡο δὲ τὸν τέταρτον χῶρον μισθωσάμενος πᾶρ τε
 165 τῶν πολιαυθῶμων τῶν ἐπὶ Ἄριστίωνος ἐφόρω καὶ τῶν ὀριστᾶν καὶ
 πᾶρ τῶν πολιαυθῶμων τῶν ἐπὶ Ἄριστάρχω τῶ Ηηρακλείδα ἐφόρω
 ἡᾶ ἄνθεμα Φιλωνύμω τῶ Φιλωνύμω, ἡᾶ ἔμβολος Ηηρακλείδα τῶ
 Τιμοκράτιος καρπευσῆται ἀπὸ τῶ ἀντόμω τῶ τρίτῳ ἀπὸ τῶς τρια-
 κονταπέδω ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τῶς τε τῶ Διογύσω χῶ-
 ρως καὶ τὰ Φιντίας ἡο Κρατίνω παμωχεῖ. ἡο δὲ ἀνἡελόμενος
 ἐργαξῆται τὰ μὲν ἄλλα κατ τῶν | συνθήκαν, καθῶς καὶ τῶς λοιπῶς
 γέγραπται, τὰς δὲ ἀμπέλως τὰς ἡυπαρχώσας ἐργαξῆται ἡως βέλ-
 170 τιῶτα· ἡόσσοι δὲ κα τῶν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ
 ἡόσπε αἰε ἡυπάρχεν τὸν ἡσον ἀριθμὸν τῶν | σχοῖνων τὸν νῦν ἡυπάρ-
 χοντα, φῖκατι τέτορας σχοῖνωσ· αἱ δὲ μὴ, προκαδδεδικασθῶ δύο
 μῶσ ἀργυρίω | πᾶρ τῶν σχοῖνων ἡεκάσταν. τὰς δὲ ἐλαίας καὶ τὰς
 συκίας καὶ τὰ ἄλλα δένδρεα τὰ ἡἡμερα τὰ ἡυπάρχοντα πάντα ἐν
 ταῖ μερίδι ταῦται περισκαψεῖ καὶ ποτισκαψεῖ καὶ περικοψεῖ τὰ
 δεόμενα, καὶ αἱ τινά κα γῆραι ἡ | ἀνέμοι ἐκπέτωντι, ἀποκαταστασεῖ

μη μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεὶ δὲ καὶ
ἐλαίας || ἐν τῇ ψιλῇ ἁπολόγῳ ποιῶν τοῖς ὑπαρχόντασι δην- 175
δρείοι καὶ τὸν ἀριθμὸν τὸν ἴσον καθὼς καὶ ἐν τῇ | ἄλλαι συνθή-
και γέγραπται. ἵοτι δὲ κα μὴ πράξει ἡ ἀνηλόμενος κατ τὰν
συνθήκαν ἢ μὴ ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπόλογος ἐσση-
ται τοῖς πολυανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῷ φέτεος | κα-
θὼς καὶ ἐν τῇ ἄλλαι συνθήκαι γέγραπται. αἱ δὲ κα τοῖ πολυανόμοι
τοὶ αἰεὶ ἐπὶ τῶν φετέων ἔντες μὴ πράξωντι πάντα κατ τὰν συνθή-
καν, αὐτοὶ ὑπολόγοι ἔσσονται κατ τὰν συνθήκαν.

Ἐπὶ τούτοις ἐμισθώσαν||το τὰν μὲν πρᾶταν μίσθωσιν ἀπὸ τῶν 180
τῷ Ἡρώδα μὲ κιβώτιον Βορμίων Φιλῶτα πεντήκοντα ἑπτὰ
μεδίμνων κάδδιχος· πρῶγγυος τῷ σώματος μὲ κιβώτιον Ἄρκας
Φιλῶτα. τὰν δὲ δευτέραν μίσθωσιν ἡα | ἔμβολος Δάμαρχος Φιλῶ-
νύμω τετράκοντα μεδίμνων· πρῶγγυος τῷ σώματος Θεόδωρος
Θεοδώρω. τὰν δὲ τρίταν μίσθωσιν φε γυῖον Πεισίας Λεοντίσκω
τριάκοντα πέντε μεδίμνων· πρῶγγυος | τῷ σώματος κν σφαιρωτή-
ρες Ἀριστόδαμος τὰν δὲ τετάρταν μίσθωσιν αλ λωτήριον ||
Φίλιππος Φιλίππω διακατίων ἡεβδεμήκοντα ἡοκτῶ μεδίμνων· 185
πρῶγγυος τῷ σώματος πῆ καρκεῖον | Ἀπολλώνιος Ἡρακλήτω. |

Γραμματεὺς φε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-
ρέας Δάμωνος Νεαπολίτας.

Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492.

Φρασιαρίδας Μυκανέαθεν παρ' Ἀθαναίας ἐς πόλιος | ἰκέτας
ἔγεντο || ἐπ' Ἀντία καὶ Πυρφία. "εἶεν δὲ Ἀντίας καὶ Κίθιος 5
καῖσχρον."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy (or priesthood) of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be (judges?).* Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the

goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — ἐς πόλιος ἰκέτας: ἐς with acc. of persons, as in Homer, and elsewhere; cf. *Loer. ἀρχῶροντα ἐν Λορρούς*, no. 55.20. Fränkel, IG.IV.492, interprets otherwise, namely *was sent as a suppliant from the citadel*.

76. Mycenae. Early V cent. B.C. IG.IV.493. Solmsen 22.

Αἰ μὲ δαμοργία εἶε, τὸς ἱερομνάμονας τὸς ἐς Περσεῖ τοῖς γο-
νεύσι κριτέρας ἔμεν κα(τ) τὰ φερρέμένα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Solm-
sen 21. The Argive Heraeum I, 197 ff.

[H]α στάλα καὶ ἡο τελαμῶ(ν) | [ἰ]αρά τᾶς Ἡέρας τᾶς Ἄργε[ἰ]ας.
ἱερομνάμονες τοῖδε · | Πυρφαλίδῶν Δυμᾶνς ἀφρέτευε, || Ἄλκαμένῃς
Ἡυλλεῖς, | Ἄριστόδαμος Ἡυρνάθιος, | Ἄμφίκριτος Πανφύλ[λ]ας.

76. If there is no body of demiyrgi, the hieromnemones (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed. This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τ ο σ ι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμο (probably only an error for τελαμῶν), properly support, pedestal, refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμῶν is actually used as the equivalent of στήλη, e.g. ἀναγράψαττα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερόν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of

support. For the collocation of στάλα and τελαμῶ here, cf. ἀνδριάς καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ἰλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ἰρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ἰλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλέους. καὶ προσετέθη ἡ Ἰρνάθια, ὡς Ἐφόρος α'.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.21, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτυναί or any treasurer, or if any one entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Solmsen 19.

[Θ]ἔσαυρῶν [τῶν] τὰς Ἀθαναίας αἱ τις <τις> | [ἔ τὰ]ν βῶλὰν
τ[ὰν] ἀνφ' Ἀρίστωνα ἔ τὸν(ς) συναρτύοντας | [ἔ ἄ]λλον τινὰ τα-
μίαν εὐθύνοι τέλος ἔχων ἔ δικάσ[ζοι] ἔ δικάσζοιτο τῶν γρασμά-
των ἕνεκα τὰς καταθέσιος ἔ τὰς ἀλιάσσιος, τρέτῳ καὶ δαμενέσθῳ ὅ
ἐνς | Ἀθαναίαν. ἡ δὲ βῶλὰ ποτελάτῳ ἡαντιτυχόνσα· αἱ | δέ κα
μέ, αὐτοὶ ἐνόχοι ἐντὸ ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inscr.v.Olympia
631. Roberts 81. Solmsen 20.

*Ἀτότος ἐπόλῃθε Ἀργεῖος | κάργειάδας Ἡαγελαΐδα τάργειῶ.

80. Olympia. Early V cent. B.C. SGDI.3263. Inscr.v.Olympia 250.
Michel 1087. Roberts 75.

Τά(ρ)γ[εῖ]οι ἀνέθεν τῷ Διὶ τῶν Ὀρινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150.
Michel 14. Ionic alphabet, but twice O = ω.

Θεός. | *Ἐκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκημα τοῦ συνε-
δρίου τῶν || Ἑλλάνων, ὁμολογησάντων Μα[λ]ίων καὶ | Κιμωλίων 5

The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.

1. Until the existence of a *τις* (cf. L. *quisquis*) is corroborated, it is better to assume simple dittography. —
2. *συναρτύοντας*: the *ἀρτυναί* as a body of Argive officials are mentioned by Thuc. 5.47.11. — 3. *ἄλλον*: *besides, else*. Goodwin 966.2. — *τέλος ἔχων*: cf. El. *ὄρ μέγιστον τέλος ἔχοι*, no. 57. — 4 ff. *τῶν γρασμάτων ἕνεκα καταθέσιος κτλ.*: *on account of the deposition of written proposals*, i.e. the formal introduction of a measure before the assembly, or the (consequent) act of the assembly. This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be

immune from prosecution. For the order of words cf. Thuc. 1.57 τῆς Ποιδαίας ἕνεκα ἀποστάσεως. For *γράφμα* = *γράμμα*, see 164.4.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive*. Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (Inscr.v.Olympia) and others, who take *Ἀργεΐδας* as the name of another sculptor. For the crasis in this and the following inscription, see 94.1.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth*. It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

10 ἐμμενὲν | αἶ κα δικάσσαιεν τοῖ | Ἀργεῖοι πι[ε]ρὶ τᾶν || [ν]άσων,
 Κιμωλίων | ἤμεν Πολύαιγαν, Ἐτηρείαν, Λιβείαν. ἐδίκασσαν νικῆν
 15 Κιμωλί[[ο]υς. ἀρήτευε Λέων || [β]ωλᾶς σευτέρας, Ποσιδάδων γρο-
 [φ]εὺς βωλᾶς, Πέριλλος πεδιῶν.

82. Argos. III cent. B.C. B.C.H.XXVII,270 ff.; XXXIII,171 ff.

Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς Σφυρήδας,
 5 Φιλοκράτης Νατελιάδης, γροφέ[ε]ς Αἰσχύλος Ἀραχνάδης, Τρυ-
 γῆς Αἰθωνίδης, καὶ κατεσκευάσσαν καὶ [ῆ]σαντο [θειάς] | ἐκ μαν-
 τῆς γᾶς ὀμφαλὸν καὶ τ[ὰ]ν περισταῖν καὶ τὸ φάργμα καὶ τὸν |
 10 βωμὸν προ...ον ποτα.ω καὶ πέτ|τρινον ῥόον καὶ τὰν ἄ...ραν |
 ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῷ μαντήϊω κατεσκευάσσαν τοῖς πε-
 λαγοῖς κλαικτόν, καὶ τὰν ὀδὸν ἠργάσ|σαντο ἄπανσαν καὶ ὄφρῦαν
 15 πεδ' ἰα|ρὸν καὶ τὰν ἐπιπολὰν, καὶ τὸν βω|μὸν ἐν τᾷ πεδάγα-
 γον καὶ τ[ὸν]ς κολοσσόν, καὶ τὰν ἐπιπολὰν ὡ[μ]ά|λιξαν, καὶ τοῖ-
 χον [π]έτρινον πὰρ τὸ[ν] | - - ἔθεν καὶ τὰς θ[ύ]ρας τοῦ ναοῦ ||
 ὠχύρωσαν, [καὶ] λο[π]ίδας καὶ ἐπιχύ[τ]αν ἀργυρέα ἔθεν καὶ θηαυ-
 ρὸν ενσεε | [ll. 22-25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.938. Solmsen 23. Ziehen, Leges Sacrae 54. Alphabet transitional (form of the letters mostly Ionic, but Θ = h, never η, no Ω, gen. sg. Ο and ΟΥ).

[Τῶι Ἀπόλλωνι θύεν βῶν ἔρσενα καὶ ἁμοναίους βῶν ἔρσενα ·
 5 ἐπὶ τῷ βῶμῷ τῷ] | Ἀπόλλῶ[νος] τα[ύ]τα θ[ύ]εν κ||αὶ καλαῖδα τᾷ
 Λατοῖ καὶ τὰρτάμιτι ἄλλαν, φερν|ὰν τῷ θιδί κριθᾶν μέδιμνον,

15. σευτέρας: δευτέρας. See 97.4.

82. From the temple of the Pythian Apollo mentioned by Paus.2.24.

2 ff. Σφυρήδας, Νατελιάδας, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, the altar . . . , a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road,*

the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker. — 9. The restoration of the words following βωμὸν is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see 89.4, 101.2. For φερῶσθῶ see 140.3 b. For other comments see the Glossary.

σπυρῶν ἡμίδιμνον, οἴνου ἡμίτειαν καὶ τὸ σκέλος τοῦ βοῶς 10
τοῦ πρώτου, τὸ δ' ἄτερον σκέλος τοῖ ἱερομμνάμονες | φερόσθῳ· τοῦ
δευτέρου βροῶς τοῖς ἀοιδοῖς δόντῳ || τὸ σκέλος, τὸ δ' ἄτερον σκέλος 15
τοῖς φρουροῖς δόντῳ καὶ τένδοσθίδια. |

Τῶι Ἀσκληπιῶι θύεν βῶν ἔρσενα καὶ ἡμονάοις || βῶν ἔρσενα 20
καὶ ἡμονάοις βῶν θελειαν· ἐπὶ τοῦ βῶμου τοῦ Ἀσκληπιῶι θύειν
ταῦτα καὶ καλαῖδα. ἀνθέντῳ τῶι Ἀσκληπιῶι φερβῶν κριθῶν μέ- 25
διμνον, σπυρῶν ἡμίδιμνον, οἴνου ἡμίτειαν· σκέλος τῶ | πρώτου
βοῶς παρθέντῳ τῶι | θιῶι, τὸ δ' ἄτερον τοῖ ἡ[αρο]μνάμονες φ[ε]ρό- 30
σθῳ· τ[οῦ δε]υτέρῳ τοῖς ἀοιδοῖς[ς δόντῳ,] τὸ δ' ἄτερον το[ῖς] | φρου-
ροῖς δόντῳ καὶ τένδοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll.
802. Michel 1069.

Θεός. Τύχα [ἀγ]αθά. | ῥ[ι]άματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλη-
πιῶι. |

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὐτὰ πέντ' ἐνιαυτοῦς ἤδη κυοῦσα ποι-
τὸν | [θε]ὸν ἰκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῶι ἀβάτῳ. ὡς δὲ
τάχισ[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱεροῦ ἐγένετο, κόρον ἔτεκε, 5
ὃς εὐ[θ]ὺς γενόμενος αὐτὸς ἀπὸ τῆς κράνας ἐλοῦτο καὶ ἅμα τῶι
ματρὶ | [πε]ριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγρά-
ψατο· “οὐ μέγα[θο]ς πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ' ἔτη
ὡς ἐκύησε ἐγὼ γασ[τρ]ὶ Κλεὼ βάρος, ἔστε | ἐγκατεκοιμάθη, καὶ μιν
ἔθηκε ὑγιή.” — Τριετῆς || [κό]ρα. Ἰθμονίκα Πελλανίς ἀφίκετο εἰς 10
τὸ ἱερόν ὑπὲρ γενεᾶς. ἐγ[κοι]μαθείσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖ-
σθαι τὸν θεὸν κυῆσαι κό[ραν], τὸν δ' Ἀσκληπιὸν φάμεν ἔγκυον

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus. 2.27.3 στήλαι δὲ εἰσθήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλεονες, ἐπ' ἐμοῦ δὲ ἐξ ἄλλων. ταῦται ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν ὀνόματα ἀεσθέντων ὑπὸ τοῦ Ἀσκληπιῶι, προσέτι δὲ καὶ νόσημα ὅτι ἕκαστος ἐνόσησε καὶ ὅπως ἴαθη· γέγραπται δὲ φωνῇ τῇ Δωριδί.

The dialect shows considerable At-

tic influence, e.g. usually *ei* rarely *ai*, contraction in *ἔτη ποιησοῦντος*, etc., acc. pl. ἀκρατεῖς etc. Lengthened *ō* is always *ou*, and *ē* usually *ei*, but we find *χηρός* beside *χειρός*, and *ἀφῆλετο* (25 a, b). — 3. πένθ' ἔτη: see 58 c. — 5. Cf. Paus. 2.27.1 οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουσιν αἱ γυναῖκες σφισιν ἐντὸς τοῦ περιβόλου. — 6. περιῆρπε: *ἔρω* = *εἶμι*, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ίτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν,
 αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι[δ]εῖσθαι· ἔγκνος δὲ γενομένα ἐγ
 15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα[ρ]έβαλε ποὶ τὸν θεὸν ἰκέτις ὑπὲρ τοῦ
 τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν
 θεὸν, εἰ οὐ γένοιτο αὐτᾶι | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκνος εἶη,
 ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνηθαιμένου αὐτοῦ,
 εἴ τινος καὶ ἄλλου δέ[οιτ]ο, λέγειν, ὡς ποιησοῦντος καὶ τοῦτο·
 20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἰκέτις, καὶ τοῦτό οἱ
 φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδαῖ ἐκ τοῦ ἀβάτου ἐξελ-
 θούσα, ὡς ἔξω τοῦ ἱαροῦ ἦς, ἔτεκε κό[ρ]αν.—'Ανῆρ τοὺς τᾶς χηρὸς
 δακτύλους ἀκρατεῖς ἔχων πλὰν | ἐνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἰκέ-
 25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμμα||[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε·
 ἐδόκει ὑπὸ τῶι ναῶι ἀστραγαλίζου[τ]ος αὐτοῦ καὶ μέλλοντος βάλ-
 λειν τῶι ἀστραγάλω ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν
 χῆρα καὶ ἐκτεῖναι οὐ τοὺς δακτύλους, ὡς δ' ἀποβαίη, δοκεῖν συγ-
 κάμψας τὰν χῆρα καθ' ἓνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
 30 πάντας ἐξευθύναι, ἐπερωτῆν νιν τὸν θεὸν || [ε]ἰ ἔτι ἀπιστησοῖ τοῖς
 ἐπιγράμμασι τοῖς ἐπὶ τῶμ πινάκων τῶν | [κ]ατὰ τὸ [ί]ερὸν, αὐτὸς
 δ' οὐ φάμεν· “ὅτι τοίνυν ἔμπροσθεν ἀπίστευς | [α]ὐτο[ί]ς ο[ὐκ]
 εἴσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι” φάμεν “Ἀπιστος | ὄ[νομα].”
 ἀμέρας δὲ γενομένας ἰγίης ἐξῆλθε.—'Αμβροσία ἐξ 'Αθανᾶν | [ἀτε-
 ρό]π[ι]λλος. αὐτὰ ἰκέτ[ις] ἦλθε ποὶ τὸν θεὸν. περιέρπουσα δὲ ||
 35 [κατὰ τ]ὸ [ία]ρὸν τῶν ἱαμάτων τινα διεγέλα ὡς ἀπίθανα καὶ ἀδύ-
 να[τα ἐόν]τα χωλοὺς καὶ τυφλοὺς ἰγίεις γίνεσθαι ἐνύπνιον ἰδόν-
 [τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς |
 [εἰπεῖν] ὅτ[ι] ἰγίῃ μὲν νιν ποιησοῖ, μισθὸν μάντοι νιν δεησοῖ ἀ[θ]έ-
 40 μεν εἰς τὸ ἱαρὸν ὑν ἀργύρεον, ὑπόμμαμα τᾶς ἀμαθίας· εἵπα||[τα
 δὲ ταῦτα] ἀσπίσσαι οὐ τὸν ὀπίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν]
 τι ἐγγέ[αι]. ἀμέρας δὲ γενομένας [ύ]γιῆς ἐξῆλθε.— Παιὶς ἀφωνος. |
 [οὗτος ἀφί]κετο εἰς τὸ ἱαρὸν ὑ[πὲ]ρ φωνᾶς. ὡς δὲ προεθύσατο καὶ |
 [ἐπό]ησε τὰ νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῶι θεῶι πυρφορῶν |

poetical *μν*, for which elsewhere *νιν*.
 —27, 28. δακτύλους: cf. 89.3. — 43 ff.
 Then the boy who acted as torch-bearer

for the god, looking at the boy's father,
 bade him promise that he (the boy),
 if he obtained what he was there for,

[ἐκέλετο, πο]λὶ τὸν πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-
 [σθαι αὐτὸν ἐ]νιμαντοῦ, τυχόντα ἐφ' ἃ πάρεστι, ἀποθυσεῖν τὰ ἴα- 45
 τρα· | [ὁ δὲ παῖς ἐξ]απίνας "ὑποδέκομαι" ἔφα. ὁ δὲ πατήρ ἐκπλα-
 γεῖς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου
 ὑγιῆς ἐγέ[νετο.— Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῷ
 μετώπῳ. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε· ἐδόκει αὐτοῦ τ[αι]νίαι
 καταδήσαι τὰ στί[[γματα ὁ θεὸς κα]λὶ κέλεσθαι νιν, ἐπεὶ [κα ἔξω] 50
 γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν
 ναὸν. ἀμέρας δὲ γενο[[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-
 νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγματ[ων, τ]ὰν δ[ὲ
 τ]αινίαν ἀνέθηκε εἰς τὸν να[ὸν ἔχουσαν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ
 μετώπου.— Ἐχέδωρος τὰ Πανδά[[ρου στίγματα ἔλ]αβε ποὶ τοῖς 55
 ὑπάρχουσιν. οὗτος λαβὼν παρ [Παν]δάρου χρήματα, ὥστ' ἀνθέ-
 μεν τῷ θεῷ εἰς Ἐπίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.
 ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,
 εἰ ἔχοι τινὰ χρήματα παρ Πανδάρου ἐ[ξ Ἄ]θηναῶν ἄνθεμα εἰς τὸ
 ἱερόν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθὲ[ν] || τοιοῦτον παρ αὐτοῦ, 60
 ἀλλ' αἶ κα ὑγιῆ νιν ποιῆσαι, ἀνθησεῖν οἱ εἰκόνα γραψάμενος· μετὰ
 δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν περιδεῖσαι περὶ τὰ
 στίγματά οὐ καὶ κέλεσθαι νιν, ἐπεὶ κα ἐξ[έ]λθῃ ἐκ τοῦ ἀβάτου,
 ἀφελόμενον τὰν ταινίαν ἀπονίσσασθαι τὸ | πρόσωπον ἀπὸ τὰς κράνας
 καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. ἀ||μέρας δὲ γενομένας ἐξελθὼν 65
 ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσαν,
 ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρη τὸ αὐτοῦ | πρόσωπον ποὶ τοῖς ἰδίῳις
 στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός.— Εὐφά-
 νης Ἐπιδαύριος παῖς. οὗτος λιθίων ἐνε[κά]θρυθε· ἔδοξε δὲ αὐτῷ
 ὁ θεὸς ἐπιστὰς εἰπεῖν· "τί μοι δώσεις, αἶ τ[ύ]κα ὑγιῆ ποιήσω;" 70
 αὐτὸς δὲ φάμεν "δέκ' ἀστραγάλους," τὸν δὲ θεὸν γελάσαντα φάμεν
 νιν παυσεῖν. ἀμέρας δὲ γενομένας ὑγιῆς ἐξήλθε.— Ἄνηρ ἀφίκετο
 ποὶ τὸν θεὸν ἰκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον
 ἔχειν, ἐνεῖμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κεναὲ εἴμεν ὄλω. ἔλεγον δὲ
 τινες τῶν ἐν τῷ ἱερῷ τὰν εὐθηλίαν αὐτοῦ τὸ || νομίζειν βλεψεῖσθαι 75
 ὄλωσ μηδεμίαν ὑπαρχὰν ἔχοντος ὀπίλ[λου, ἀλλ' ἡ] χώρα μόνου.

would within a year make the thank-
 offerings for his cure. — 60. ποιῆσαι:

see 177. — 66. ἑώρη: see 280. — 75.
 When he had not even any rudiment of an

ἐγκαθ[εύδου]τι οὖν αὐτῶι ὄψις ἐφάνη· ἐδόκει τὸν θεὸν ἐψῆσαι τι
 φάρμακον, ἔπειτα διαγαγόντα τὰ βλέφαρα ἐγχέαι εἰς αὐτά. ἀμέ-
 ρ[ας δὲ γενομένη]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κώθων. σκευο-
 80 φόρος εἶ[ς τὸ] ἰαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε[καστάδιον],
 κατέπ[ε]τε. [ὡς δ' ἀ]νέστα, ἀνώξε τὸν γυλιὸν κα[ὶ ἐ]πεσοκῆπει τὰ
 συντετριμμένα σ[κε]ύη. ὡς δ' εἶδε τὸν κώθωνα κατε[αγ]ότα, | ἐξ οὐ
 ὁ δεσπότης εἴθιστ[ο π]ίνειν, ἐλυπείτο καὶ συνείθει [τὰ] ὄστρακα
 καθιζόμενος. ὀδοιπόρος οὖν τις ἰδὼν αὐτόν, “τί, ὦ ἄθλι’,” ἔφα, “συν-
 85 τίθῃσι τὸν κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύρωι
 Ἄσκληπιὸς ὑγιῆ ποιῆσαι δύναίτο.” ἀκούσας ταῦτα ὁ παῖς, συν[θεις]
 τὰ ὄστρακα εἰς τὸν γυλιόν, ἤρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκετο, ἀνώ-
 ξε τὸν γυλιὸν καὶ ἐξῆρεν ὑγιῆ τὸν κώθωνα γεγεννημέ[νον], καὶ τῶι
 δεσπότηι ἠρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὡς δὲ ἄκουσ', ἀνέ-
 90 θηκε τῶι θεῶι τὸν κώθωνα.— || Αἰσχίνας ἐγκεκομισμένων ἤδη τῶν
 ἰκετῶν ἐπὶ δένδρεόν τι ἀμβὰς ὑπερέκυπτε εἰς τὸ ἄβατον. καταπε-
 τῶν οὖν ἀπὸ τοῦ δένδρου | περὶ σκόλοπας τινὰς τοὺς ὀπτίλλους
 ἀμφέπαισε. κακῶς δὲ διακείμενος καὶ τυφλὸς γεγεννημένος καθικε-
 95 τεύσας τὸν θεὸν ἐνεκάθευδε· καὶ ὑγιῆς ἐγένετο.— || Εὐπίππος λόγ-
 χαν ἔτη ἐφόρησε ἔξ ἐν τῆι γνάθωι. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν
 τὰν λόγχαν ὁ θεὸς εἰς τὰς χῆράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένης
 ὑγιῆς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἄνῆρ Τορωναῖος
 δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ
 100 στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμε[λ]έας ἐξελεῖν καὶ δόμεν οἱ ἐς
 τὰς χεῖρας καὶ συνράψαι τὰ στήθη. ἀμέρας δὲ γενομένης ἐξῆλθε
 τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιῆς ἐγένετο. κατέπ[ε]ε δ' αὐτὰ
 δολωθεὶς ὑπὸ ματριῆς ἐγ κῦκᾶνι ἐμβεβλημένης ἐκπιών.— | Ἄνῆρ
 105 ἐν αἰδοίωι λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῶι || συγγί-
 νεσθαι. ἐξουερώσων δὲ τὸλ λίθον ἐγβάλλει καὶ ἀνελόμενος ἐξῆλ-
 θεν ταῖς χερσὶν ἔχων.— | Ἐρμόδικος Λαμφακηνὸς ἀκρατῆς τοῦ
 σώματος. τοῦτον ἐγκαθεύδοντα ἰάσατο καὶ ἐκελήσατο ἐξεληθόντα
 λίθον ἐνεγκεῖν εἰς τὸ | ἰαρὸν ὀπόσσον δύναίτο μέγισ[τ]ον. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτὰ refers to θηρία, while with ἐμβεβλημένης we

must understand δεμελέας. Or read αὐτὰ(δ) δολωθεὶς (cf. 97.4).

πρὸ τοῦ ἀβάτου κείμε||νον ἦνικε.—| Νικάνωρ χωλός. τούτου καθη- 110
 μένου παῖς [τ]ις ὑπαρ τὸν σκίπωνα ἀρ|πάξας ἔφευγε. ὁ δὲ ἀστὰς
 ἐδίωκε καὶ ἐκ τούτου ὑγιῆς ἐγένετο.—| Ἀνὴρ δάκτυλον ἰάθη ὑπὸ
 ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑπὸ του ἀγρίου ἔλκεος δει-
 νῶς διακείμενος μεθ'ἀμερα ὑπὸ τῶν θε|ραπόντων ἐξενειχθεὶς ἐπὶ 115
 ἐδράματός τινος καθίζε. ὕπνου δέ νιν| λαβόντος ἐν τούτῳ δράκων
 ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον | ἰάσατο τῷ γλώσσῃ καὶ
 τούτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε| πάλιν. ἐξεγερθεὶς δέ, ὡς
 ἦς ὑγιῆς, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσκον εὐπρεπῆ τὰμ μορφὰν
 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.—|| Ἀλκέτας Ἀλικός. οὗτος 120
 τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δακτύλοις
 διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῷ ἰαρώι.
 ἀμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος
 οὐκ εἶχεν ἐν τῷ κεφαλῇ | τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας.
 αἰσχυνόμενος δὲ [ἄτε] καταγελάμενος ἱπ[ὸ] | τῶν ἄλλων ἐνεκά-
 θευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκῳ τὰν κεφαλὰν ἐπόησε || τρι- 125
 χας ἔχειν.— Θύσων Ἑρμιονεὺς παῖς αἰδής. οὗ[τος] ὑπαρ ὑπὸ
 κυνὸς τῶν | κατὰ τὸ ἰαρόν θ[εραπ]ευόμενος τοὺς ὀπτιλλοὺς ὑ[γιῆ]ς
 ἀπῆλθε.

Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δφένια τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναί[δῆς].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίον μ' ἀνέθεκε Ποτεῖδαφῶν[ι φάνακτι].

Ποτεῖδ[άν].

b. [Ποτ]εῖδαφῶνι φάνακτι.

c. Περαεῖθεν ἥρομες.

85. This and the following illustrate the Corinthian differentiation of $\text{B} =$ open ϵ or $\bar{\epsilon}$ (η) and E (transcribed $\bar{\epsilon}$) = close $\bar{\epsilon}$ corresponding to Attic spurious or genuine ϵ . See 28. The epitaph forms a single hexameter. Cf. nos. 87-90.

86. From a large collection of pottery fragments found near Corinth.

They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτεδαφῶνι and Ποτεῖδάνι, but in the nominative only the uncontracted Ποτεῖδάν. See 41.4. For Περαεῖθεν (c), cf. Πείραιον Xen.Hellen.4.5.1ff. Probably B in the first syllable is an error.

87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts
98. Solmsen 25.1.

Ηνιοῦ Τλασίαφο Μενεκράτεος τόδε σᾶμα,
Οἰανθέος γεγεάν· τόδε δ' αὐτῶι δᾶμος ἐποίει·
ἔς γὰρ πρόξενφος δάμου φίλος· ἀλλ' ἐνὶ πόντῳ
ᾄλετο, δαμόσιον δὲ καρὸ[ν] πένθησαν ἅπαντες.]
5 Πραξιμένῆς δ' αὐτῶι γ[αία]ς ἀπὸ πατρίδος ἐνθῶν
σὺν δάμ[ῳ]ι τόδε σᾶμα κασιγνέτιο πονέθε.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts
99. Solmsen 25.2.

Σᾶμα τόδε Ἀρνιάδα Χάροπος· τὸν δ' ᾄλεσεν Ἄρῆς
βαρνάμενον παρὰ ναυσ|ν ἐπ' Ἀράθθιοι ροφαῖσι
πολλὸν ἀριστεύ(φ)οντα κατὰ στονόφε(σ)σαν ἀφυτάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100.
Solmsen 25.3.

Στάλα Ξενφάρως τοῦ Μελξίως εἰμ' ἐπὶ τύμῳι.

90. Northern Acarnania (exact provenance unknown). V cent. B.C.
IG.IX.i.521. SGDI.3175. Roberts 106.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλιέσεται ἐνγῆς ὁδοῖο,
ἧς περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνάμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. ἐνὶ, κασιγνέτιο, στονόφε(σ)σαν, ἀφυτάν = ἀντήν, and inflectional forms, e.g. gen. sg. in -οιο and -ᾶφο = -ᾶο (105.2a), dat. pl. in -αῖσι, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain.—6. πονέθε: transitive sense as in Homer.

88. ροφαῖσι: cf. also Μελξίως, no. 89. See 76 b.—3. ἀριστεύ(φ)οντα: corrected from ἀριστεύοντα. See 32.

89. τύμῳι: τύμβῳ. But, since assimilation of μβ to μμ (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (τύμ-ο beside τύμ-βο-; cf. Lat. *tumulus* with a *lo*-suffix).

90. Προκλείδας: gen. sg. masc. in -ας. 105.2 b.

Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.751. Michel 1240. Roberts 117. Solmsen 24.

[Δι]ὰ τὸς θεὸς τό[σ]δε νικῶντι τοὶ Σελινόν[τιοι · | δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ | δ[ι]ὰ] Ἡῤρακλέα καὶ δι' Ἀπόλλωνα καὶ διὰ Π[οτ]ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-|| ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικρά[τ]ειαν καὶ δι[α] τὸς 5 ἄλλοις θεός, [δ]ιὰ δ[ε] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένης ἐν χρυσέῳ[ι] ἐλά[σα]ντα[ς, τὰ δ'] ὀνόματα ταῦτα κολ[ά]ψαντ[ας ἐς] τὸ Ἀ[π]ολλ[λ]όνιον καθθέμε[μ]ν, τὸ Διὸ[ς προ]γρ[ά]ψαντες · τὸ δὲ χρυ- 10 σίον | ἐξέκ[οντα τ]αλάντων ἔμην.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.452. Inscr.Jurid.I,p.342. Michel 20.

[Ἐ]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεύς, ἐν δ' Ἐπιδαύρῳ ἐπ' ἱαρεῦς | [το]ῦ Ἀσκληπι[οῦ Δι]ονυσίου. κατὰ τὰδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδaurίοις καὶ Κορινθίοις περὶ τῆς χώρας ἃς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύ[ου] καὶ τοῦ Σπιραίου, κατὰ τὸν αἶνον τὸν τῶν Ἀ[χαι]ῶν δικαστήριον ἀποστειλάντες ἄνδρας 5 ἑκατὸν πεντήκοντα | [ένα] · καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer, etc.*—2. Φόβον: Ares.—5. Μαλοφόρον: Demeter. Cf. Paus.1.44.3 ἱερὸν Δήμητρος Μαλοφόρου.—Πασικράτεια: Persephone. Cf. Δέσποινα.—7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of*

Zeus first.—προγράψαντες: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 228 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. Αἰγιαλεύς, ἱαρεῦς: gen. sg. in -εὺς from -έος. 111.3.—For the psilosis in ἐπ' ἱαρεῦς, see 58 b.—3. ἀμφέλλεγον: see 89.3.—4. Σπιραίου: name of a harbor and promontory north of Epidaurus,

τῶν δικαστῶν καὶ κρινάμ[των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντι-
 λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμοισμῶι, πάλιν ἀπέστειλαν
 τοὶ Μεγαρεῖς τοὺς τερμοῖν[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστῶν
 10 ἄνδρας τριάκοντα καὶ ἓνα κα[[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὗτοι
 δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἑτερμόνιξαν κατὰ τάδε· ἀπὸ τᾶς
 κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφᾶν τοῦ Ἀλιείου· ἀπὸ τοῦ
 Ἀλιείου ἐπὶ τὰν κορυφᾶν τοῦ | [K]εραυνίου· ἀπὸ τοῦ Κεραυνίου
 ἐπὶ τὰν κορυφᾶν τοῦ Κοριιάτα· | ἀπὸ τᾶς κορυφᾶς τοῦ Κοριιάτα
 15 ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κοριιάτα· ἀπὸ τοῦ ῥάχιος
 τοῦ Κοριιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖς Ἀνεύαις ὑπὲρ τὰν Σκολ-
 λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολ|λείαν ὑπὸ τᾶς Ἀνεύαις
 ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς ἄμα|ξιτοῦ [τᾶς κα]ταγού-
 σσας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς [ὁδοῦ] τᾶς
 20 ἄμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ
 τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Αἰγι|πύρας[ς]· ἀπὸ
 τοῦ κορυφοῦ τοῦ ἐπὶ τᾶς Αἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ
 Ἄρα]ίας· ἀπὸ τοῦ Ἄραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τᾷ Πέτραι·
 ἀπ[ὸ τοῦ] ὑπὸ τᾷ Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν|
 τος· ἀπὸ τ[οῦ] κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-
 25 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς
 Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τᾶς Συκουσίας· ἀπὸ τοῦ ῥά-
 χιος τοῦ ὑπὲρ τᾶς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς
 Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τᾶς Πελλερίτιος ἐπὶ
 τὸν κορυφὸν τὸν τοῦ Π[αυ]ίου· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν
 30 ὑπὲρ τοῦ Ὀλ[κοῦ]· ἀπὸ τοῦ ῥά[[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὀλκοῦ ἐπὶ
 τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ
 ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον. δικασ[τα]ι τ[ο]ὶ κρί-
 ναντες τοῖδε. [There follow, ll. 32–96, the names of the arbitrators
 and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραῖον το Σπύραιον) and Pliny, Nat. Hist. 4.18 (Spiræum). — 19. Φάγας: gen. sg. masc. in -ās. 105.2 b. So Ἄραίας l. 22, but also the usual form in Κοριιάτα ll. 13 ff. The confusion caused by the iden-

tity with the feminine form is shown by τᾶς Αἰγιπύρας l. 21 beside τοῦ Αἰγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θεοκρίτης, etc. See 42.5 d.

Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140.

Σᾶμα τόζ' Ἰδα|μενεὺς ποιή|σα ἵνα κλέος | εἴη. ||
 Ζεὺ(δ) δέ νιν ὄστις | πημαῖνοι λειδῶ|λη θείη.

5

94. Camirus. VI cent. B.C. IG.XII.i.707. SGDI.4127.

Εὐθυ[τ]ῖδα | ἡμί λέσχα | τῷ Πραξισίδῳ | τῷ φύλῳ || τῷ φυλῖδα.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.449. Michel 433. Solmsen 32.

*Εδοξε Καμιρεῦσι τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τῷ νάσῳ
 καὶ τὰς ἐν τῷ ἀπειρῶι ἀναγράψαι πάσας | καὶ ἐχθέμεν ἐς τὸ ἱερὸν
 τὰς Ἀθαναίας ἐστάλαι | λιθίνοι χωρὶς Χαλκῆς· ἐξήμεν δὲ καὶ
 Χαλκήταις || ἀναγραφῆμεν, αἱ καὶ χρήζοντι. ἐλέσθαι δὲ ἄνδρας | 5
 τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησεῦντι ταύτας τὰς πράξις
 ὡς τάχιστα καὶ ἀποδωσεινται | τῷ χρήζοντι ἐλαχίστου παρα-
 σχεῖν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν
 τῷ στά|λαι καὶ στάσαι ἐν τῷ ἱερῶι τὰς Ἀθάνας καὶ περιβολι- 10
 βῶ|σαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τελευμένα ἐς
 ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγὼ δὲ ταυτῶν τῶν κτοινῶν ἀπο-
 δεικνύει τοὺς | κτοινάτας μαστρὸν ἐν τῷ ἱερῶι τῷ ἀγιωτάτῳ || ἐν 15
 τῷ κτοίνοι κατὰ τὸν νόμον τὸν τῶν Ῥοδίων· τοῦτοι δὲ συνλεγέ-
 σθων ἐν Καμίρῳ εἰς τὸ | ἱερὸν τὰς Ἀθαναίας, ὅκκα τοὶ ἱεροποιοὶ

93. τόζ': τῶδε. 62.2. — Ζεὺ(δ) δέ: Ζεὺς δέ. 97.4. — λειδῶλη: accursed. Cf. Hesych. λεῶλης· τελείως ἐξῶλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: grave. The original meaning of the word (from *λεσχᾶ, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club*. — The last words are to be read, with resolution of the crasis, τῷ Εὐθύφω, τῷ Εὐφύλῳ.

95. 1 ff. The names of the κτοίνοι or demes of Camirus are to be inscribed,

both those on the island and those on the mainland. For the latter cf., from the Periplus of Scylax, Χώρα ἢ Ῥοδίων ἢ ἐν τῇ ἡπειρῳ. — The neighboring island of Χαλκή (see 42.2) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. ἐπιμεληθησεῦντι: see 160. ἐπιμεληθήσομαι is used by late writers, but not in classical Attic. — 8 ff. ἀποδωσεινται κτλ.: shall give out the contract to the one who is willing to furnish the stele at the lowest figure.

παραγγ[έλλ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]-
τελή πάντα, αἶ τι - - - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.560. Michel 434.

*Ἐδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος
εἶπε· ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τᾶς Ἀλεκτρῶνας εὐαγῆται
5 κα||τὰ τὰ πάτρια, ἐπιμεληθήμειν | τοὺς ἱεροταμίαις ὅπως στάλαι |
ἐργασθέντων τρεῖς λίθου Λαρτ[ί]ου καὶ ἀναγραφῆι ἐς τὰς στάλας|
10 τὸ τε ψάφισμα τόδε καὶ ἂ οὐχ ὄσιον ἐντι ἐκ τῶν νόμων ἐσφέρειν
οὐδὲ ἐσοδοιοποιεῖν ἐς τὸ τέμενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσ|σονται
15 παρὰ τὸν νόμον· θέμειν δὲ | τὰς στάλας μίαιμ μὲν ἐπὶ τᾶς ἐσφίδου
τᾶς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἰστιατόριον, |
ἄλλαν δὲ ἐπὶ τᾶς καταβάσιος τᾶ[ς] | ἐξ Ἀχαίας πόλιος. |
20 Νόμος ἂ οὐχ ὄσιον ἐσίμειν οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ
τέμενος τᾶς Ἀλεκτρῶνας. μὴ ἐσί|τω ἵππος, ὄνος, ἡμίονος, γίνος |
25 μῆδὲ ἄλλο λόφουρον μῆθὲν, μῆ|δὲ ἐσαγέτω ἐς τὸ τέμενος μῆ||θεις
τούτων μῆθὲν, μῆδὲ ὑποδή|ματα ἐσφερέτω μῆδὲ ὕειον μῆ|θὲν· ὅτι δέ
κά τις παρὰ τὸν νόμον | ποιήσῃ, τό τε ἱερὸν καὶ τὸ τέμενος | καθαι-
30 ρέτω καὶ ἐπιρεζέτω, ἢ ἐνο||χος ἔστω τᾶι ἀσεβείαι· εἰ δέ κα | πρό-
βατα ἐσβάλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προβάτου ὀβολὸν | ὃ
35 ἐσβαλῶν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὃ χρή||ζων ἐς
τοὺς μάστρους.

97. Rhodian (?) inscription from Abu-Symbol in Egypt. VII or VI cent. B.C. SGDI.5261. Hicks 3. Roberts 130. Ionic alphabet, but without Ω = ω. Π = η in a, b, = h and η in c (and probably in i), = h in f (E = η).

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίαν Ψα(μ)ματίχῳ | ταῦτα
ἔγραψαν, τοὶ σὺν Ψαμματίχῳ Θεοκλ(έ)ος | ἐπλευον. ἦλθον δὲ

96. 4. Ἀλεκτρῶνας: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod.5.56, where the name appears as Ἡλεκτρῶνη.—
7. λίθου Δαρτίου: also πέτρας Δαρτίας on another inscription, marble from Lartus, a place in the neighborhood of

Lindus.—10. ἐντι: pl. for sg.—18. Ἀχαίας πόλιος: the name given to the acropolis of Ialysus. Cf. Ath.8.360 ἐν τῇ Ἰαλυσῶ πύλιν ἰσχυροτάτην τὴν Ἀχαίαν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbol by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, υἱς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλῶ(σ)σῶς δ' ἦχε
Ποτασιμπτό, Αἰγυπτίως δὲ Ἄμασις. || ἔγραφε δ' ἀμὲ Ἄρχῶν Ἀμοι- 8
βίχῳ καὶ Πέλερος Οὐδάμῳ. β. Ἐλεσιβ[ι]ο[ς] ὁ Τήιος.

c. Τήλεφός μ' ἔγραφε ἡο Ἰαλύσιο(ς) - -

d. Πύθῶν Ἀμοιβίχ[σ].

e. Πάβις ὁ Ψολοφῶνιος - - σὺν Ψαμματ[ίχῳ].

f. Χαγέσερμο[ς].

g. Πασι(φ)ῶν ὁ Ἴππο - -

h. Κρίθις ἔγρα(φε)ν.

i. Ὀμυσοβ ἡόκα βασιλεὺς ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν]
- - - ἡάμ]α Ψα(μ)ματίχῳ[ι - - -

98. Gela. VI cent. B.C. SGDI.4247.

Πασιάδαφο τὸ | σᾶμα, Κράτῆς ἐποίηει.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952.
SGDI.4254. Michel 553.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς
βουλᾶς, | προεδρευούσας τᾶς φυλᾶς || τῶν Ἑλλέων, προαγοροῦντος | 8

in an expedition up the Nile under Psammetichus I (654-617 B.C.) or Psammetichus II (594-589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt. 2.154 τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσί τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος διδοῖ χώρους ἐνοικήσαι ἀντίους ἀλλήλων, --- οἱ δὲ Ἴωνές τε καὶ Κᾶρες τοῦτους τοὺς χώρους οἰκῆσαν χρόνον ἐπὶ πολλόν. --- πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικήθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (b and c), and one Rhodian, from Ialysus (e); f is also Doric, and h Ionic (on account of the ν movable). The main part of the inscription (a), as well as i, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. Κέρκιος: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataract and Elephantine. — υἱς ὁ ποταμὸς ἀνίη: as far as the river let them go up. For υἱς see 132.4. — δ. Ἀμοιβίχῳ, Οὐδάμῳ: ὁ Ἀμοιβίχου, ὁ Εὐδάμου. 94.1,7.

i. No complete restoration is possible. — ἤελασε: ἤλασε aor. of ἐλαύνω. The peculiar spelling ΕΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Ε = η, 2) Ε = ε, and Ε = η. Similarly εεμ, i.e. ἡμί, in a Theran inscription.

98. Beginning of a hexameter. For Πασιάδαφο see 105.2 a.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύνοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλίασμα ἕκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντᾶι, | ὑπὲρ πρόξενίας Δημητρίω Διοδότου Συρακοσίωι. ||

- 10 Ἔδοξε τᾶι ἀλῖαι καθὰ καὶ τᾶι συ(ν)κλητῶι ρί'. ἐπειδὴ ἀνάγγελλον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος Κόττητος καὶ Θεόδωρος Θεοδώρου Ξηνιαδά, | Δημήτριον Διοδότου Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρειαχῆσθαι τῶι ἀμῶι
- 15 δάμωι καὶ μεγάλων ἀγαθῶν παραίτιο(ν) || γεγόνειν, τοῖς δὲ Ἀκραγαντίνους πάτριον ἐστὶ καὶ ἐκ προγόνων | παραδεδομένον τιμῆιν τοὺς ἀγαθοὺς ἄνδρας καὶ προῖσταμέ|νους τοῦ ἀμοῦ δάμου ταῖς καταξίους τιμαῖς · | δεδόχθαι ἐπὶ ἀγαθῶι τύχαι καὶ σωτηρίαι τοῦ δάμου τῶν Ἀκραγαντίνων · | εἴμειν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-
- 20 του Συρακόσι|ον, ὅπω(ς) πᾶσι φανερόν ἢ ὅτι ὁ δᾶμος τῶν Ἀκραγαντίνων ἐπὶ|σταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετῆιν προαι|ρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολάφαντας ἐς χαλκῶ|ματα δύο τὸ μὲν ἐν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο
- 25 ἀποδόμειν Δημητρίω Διοδότου Συρακοσίωι ὑπὸ|μναμα τᾶς ποτὶ τὸν δᾶμον εὐνοίας · τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα ὄσον κα χρεία ἢ, καὶ φέ|ρειν τὰν ἐξοδον διὰ τῶν ἀπολόγων. | ὁμογνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. I cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.328. Michel 555.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλᾶς προστατέοντος Σωσιπόλιος τοῦ Δαματρίου, χίωι Ἴππιου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. ἀλίασμα κτλ.: *decree of the δλια in the sixth period of two months, at the very end of the month Καρνείος*. — 10. συ(ν)κλητῶι: *the council*, for which βουλά is employed in l. 3. The significance of the following numeral is not clear. — 14. παρειαχῆσθαι: *εἰσχηκα, εἰσχημαι*, for *ἔσχηκα, ἔσχημαι*, with *ε*

after the analogy of *εἰληφα* etc. (76 b), occur in several *κοινή* inscriptions. — 15. γεγόνειν: see 147.2.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

τᾷ ἀλία | καθάπερ τᾷ ἐσκλητῶι καὶ τᾷ βουλᾷ· ἐπεὶ ὁ στρατα-
 γὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὖνους ὑπάρχει τᾷ
 ἀμᾶ πόλει, ἄξιος φαινόμενος | τᾶς αὐτοῦ καλοκάγαθίας, δεδύχθαι
 Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν
 τῷ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφά|ρω καὶ πρόξενον
 καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
 τοῦ, εὐνοίας ἔνεκεν ὡς ἔχων διατελεῖ εἰς τὸν δάμουν τῶν Ῥηγί|νων. 5
 τὰν δὲ βουλὰν τὸ ἀλίαςμα κολαψαμέναν εἰς χαλκῶματα δισσὰ
 τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναῖῷ
 Αὐφιδίῳ.

Coan

101-103. Cos. Late IV or early III cent. B.C. SGDI.3636-3638. Ditt.
 Syll. 616-618. Michel 716-718. Paton-Hicks, Inscr. of Cos 37-39. Solm-
 sen 33.

101. [The first six lines and most of the seventh are so badly muti-
 lated that only a small part can be restored.] ἐς δὲ [τ]ὰν [ἀγο-
 ρ]ὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγοραῖ δὲ σ[υ]μμί[σ]θησ[σ]ιν, ὁ δὲ
 ἱερεὺς κα[θ]ήσθω [πὰρ] τ[ὰν] τράπεζαν ἔχων τὰ[ν] || φιά|λ[α]ν τὰν 10
 ἱεράν, τοὶ δὲ ἱερ[ο]ποιοὶ ἐκατ]έρω τᾶς τραπέζας. Π[άμφυλοι] δὲ
 ἐπελάντω βοῦ[ς] τρεῖς τοῦ[ς] [κ]αλλί[σ]τους, αἱ μ[έ]γα κα | τοῦ[ς] ἄγῳγ

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. -μεν and the word ἀλίαςμα, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. ἀγορασθήμεν at Tauromenium, SGDI.5228.13.

1. χῶι: unexplained and probably an error of some kind. — 2. ἐσκλητῶι: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἐσκλητος· ἡ τῶν ἐξέχων συνάθροισις ἐν Συρακοῦσαις.

101-103. Portions of a sacrificial calendar, in which were enumerated

the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8-10. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each ἐνάτα or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the ἱεροποιοὶ had taken their places at a table, the Pamphyli drove up to it the three

κριθῆ τις· αἰ [δὲ μῆ, Ἑλληεῖς τρ]εῖς ἐλάντω, αἰ μέγ [κα τρ]ότῳ
 κριθῆ τις· αἰ δὲ [μῆ, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, α[ἰ μέγ] κα
 15 τούτῳ κριθῆ τις· α[ἰ δὲ μῆ, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]ῶν
 καὶ ἐπελάντω κατὰ τα[ῦτά, αἰ μέ]γ κα τούτῳ κριθῆ τ[ις· | α]ἰ
 δὲ μῆ, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἰ δὲ κα τούτῳ κρι[θῆ] |
 μηδεῖς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σα]ντες
 δὲ τούτους συμμίσγουν[τι τοῖ]ς ἄλλοις· καὶ εὐθὺ[ς κρίν]ονται καὶ
 20 εὔχονται καὶ ἀποκαρύ[σσουν]τι. ἔπειτα ἐπελάντ[ω αἰ]ῶντι κατὰ
 ταῦτά. θύεται δὲ, αἰ μέγ κα ἵποκ[ύψ]ει, τᾷ Ἰστία· θύ[ει | δὲ γ]ε-
 ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ἡ]μι-
 ἐκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οῖ | δ]ὲ
 [σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. τὸν δὲ κριθέντα τ[ῶ]ι |
 25 Ζηνὶ κάρυκες ἄγορντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τᾷ ἀγορᾷ ἔω[υ]τι,
 ἀγορεύει οὐ κα ἡ ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· “Κ[ῶ]ι-
 [ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω <το> τᾷ
 Ἰστία[ι].” | τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα· ἐπεὶ δὲ
 κα τι[μαθῆ]ντι, ἀναγορευέτω ὁ κάρυξ ὅπόσ[ου κα τιμαθῆ]ντι· τουτῶ
 δὲ ἐ[λ]άντ[ω παρ]ὰ τὰν Ἰστίαν τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνὸς
 30 ἰ]ερεὺς στέ[πτει] καὶ [ἐκ]σπένδει κύλικα οἴνου κεκραμένου [π]ρὸ
 τοῦ [βοῦ]ς· ἔπειτα ἄγορντι τὸ[μ β]οῦν καὶ τὸν καυτὸν καὶ [φ]θοίας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each χλιαστύς, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. ἔπειτα κτλ.: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Histia; and, as this sacrifice takes place imme-

diately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — ἵποκ[ύψ]ει: *submits tamely*. Aor. subj. 150. — γεραφόρος βασιλέων: γεραφόρος, the title of a priestly official, occurs only here, and, in the form γερηφόρος, in the small island of Pserimos, between Cos and Calymna. The βασιλεῖς were here, as elsewhere, a body of officials in charge of religious matters. — ἐπιθύει ἱερὰ κτλ.: *offers in addition the sacrificial cakes (prepared) from a half-έκτεῖς*. Cf. ἄρτοι δύο ἐξ ἡμέκτου l. 48. — 29. στέπτει: corrected from στέγτει. στέπτω = στέφω, as ἐρέπτω = ἐρέφω. — 31. καυτὸν: a whole burnt-offering, in this case, a pig.

ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[ουτ|ε]ς δὲ καρύσσονται εὐφάμιαν,
 κη[εἰ δὲ ...]ίσαντες τὸν βούν κα[[θαίρ]ονται θαλλῶι καὶ [κλ]αδί·
 τοῖ δὲ [Βασιλῆς κ]αρπῶντι τὸν μέγ χοῖ[ρον] καὶ τὰ σπλάγγχνα
 ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντε|ρα δ]ὲ [ἐ]κπλύ- 35
 ναυτες παρὰ τὸν βωμὸν καρπῶντι· ἐπεὶ δὲ κα καρπω[θῆι, | να]-
 π[οίας] ἐπισπενδέτω μελί[κρατον, κάρυξ δ]ὲ καρυσσέτω ἐορτάζ[εν |
 Ζηνὸς Π]ο[λιῆ]ο[ς] ἐνιαύτια ὠραία ἐ[ορτάν]· ἱερεὺς] δὲ τοῖς ἐντέ-
 ροις ἐπιθυέ[τω | θ]ύη καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ
 κεκραμέναν καὶ στέ[μμα. μετ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι-
 [οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον ἰα[ρεῖ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ 40
 ξενίζό[ντω τὸν ἱ]ερῆ καὶ τὸς κάρυκας τ[αύτ]α[ν τὰν νύκτα]· ἐπεὶ
 δὲ κα σπονδὰς ποιήσ[ονται, αἰρέσθω ὁ ἱαρεὺς] | .ι.η τῶν ἱερο-
 ποιῶν βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῆι, καὶ προ[αγορευ]-
 ἔτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸ]ς ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες |
 αἰρ]είσθω σφαγῆ τοῦ βοὸς ὅγ κα χρήζωντι ἡτύων, καὶ προαγορευ-
 ἔ[τω. || τῶι αὐ]λητῶι τῶι αἰρεθέντι κατὰ ταῦτά. τῶι αὐτῶι ἀμέραι 45
 Διονύσωι [Σκυλλί]ται χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-
 φορά· θύει δὲ ἱερεὺς κ[αλ ἱε]ρὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἰκάδι βοὺς ὁ κριθεὶς θύεται Ζηνὶ [Πο]λιῆι καὶ ἔνδορα ἐνδέρε-
 ται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτο[ι δῦ]ο ἐξ ἡμίεκτου,
 ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ]εὺς] τού- 50
 τοῖς οἶνον κρατῆρας τρεῖς· γέρη τοῦ βοὸς τῶι ἱερῆι δέρμα κ[αλ
 σκέ]λος· ἱερὰ ἱαρεὺς παρέχει [τ]ε καὶ ἥπατος ἡμισυ καὶ κοιλίας
 ἡμ[ισυ,] | θυαφόρω δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [διδ]οταὶ
 ἀκρίσχιον, [ν]ώτου δίκρεας, ἰπώμαια, αἱματίου ὀβελὸς τρικώλιος,
 Νεστοριδαί[ς] | ν[ώτ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῶι κρέας, χαλ-
 κέων καὶ κερα[μέ]ων ἐκατέροις τὸ κεφάλαιον, τὰ δὲ ἄλλα κρέα 55
 τὰς πόλιος. ταῦτα δὲ πάντα] | ἀπ[οφέ]ρεται ἐκτὸς τοῦ τεμένους.

Cf. no. 102.12 χοῖρος προκαυτεύεται.—43. ἀντὶ νυκτός: during the night. 136.8.—44. αἰρέσθω: 3 pl. 140.1.—προαγορευέτω: sc. ὁ ἱαρεὺς.—46. ἀποφορά: here in literal sense, carrying off. Cf. ll. 55–56, and no. 102.10 τοῦτων οὐκ ἐκφορὰ ἐκ τοῦ καοῦ.—48. ἔνδορα ἐνδέρε-

ται: the ἔνδορα are wrapped in the skin. The reference is to certain parts of the victim which after slaughter are wrapped up in the skin and made a special offering. Cf. Hesych. ἐνδρατα· τὰ ἐνδερῶμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν.—49. τυρώδης: cheese-shaped, that

τᾶι] αὐτᾶι ἀμέραι Ἀθαναίαι Πο[λιὰ]δι οἷς κνεῦσα· θύει δὲ ἱε[ρεὺς
καὶ] ἱερά παρέχει· γέρη λαμβάνει δ[έρμ]α καὶ σκέλος.

Ἐνάται Με[λάν]α Διονύσῳ Σκυλλίται χοῖρος [καὶ ἔρ]ιφος·
τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερά παρέχει· γέρη
60 [λα]||μβάνει δέρμα καὶ σκέλος.

Ἐβδόμαι ἀνομέν[ου] ἕς Ἀλκήιδας Δ[άμα]τρι οἷς τέλεως καὶ
τελέα κνεῦσα· τούτων οὐκ ἀποφορά· κύλικες [καὶ|ναὶ] δύο δίδου-
ται· θύει ἱερεὺς καὶ ἱερά παρέχει· γέρη δὲ οὐατα.

Ἐκχα[ι | Διονύσῳ] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χό-
ρο[υ] οὐκ ἀποφορά· θύει | ἱ[ε]ρε]ῦς κ[αὶ] ἱερά παρέχει - - - -

102. [θύει ἱαρεὺς | καὶ ἱερά παρέ]χει· γέρη λαμβάνει δέρμα
καὶ σκέλη. τ[ᾶι αὐτ]ᾶι ἀμέραι Ῥεαί οἷς κνεῦσα καὶ ἱερά, ὅσσα περ
τοῦ Πεδαιγιτν[ίω] γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεὺς
5 καὶ ἱερά παρέχε[ι· γ]||ἔρη λαμβάνει δέρμα.

Δεκάται Ἡραι Ἀργεῖαι Ἐλεῖαι Βασιλείαι δάμ[α]λις κριτά, κρι-
νέσθω δὲ μὴ ἐλάσσοнос ἐωνημένα πεν[τ]ῆ|ήκοντα δραχμᾶν· θύει
ἱαρεὺς καὶ ἱερά παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος·
ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τᾶι ἰστῖαι ἐν
10 τῶι ναῶι τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμέκτου [σπ]||υρῶν· τούτων
οὐκ ἐκφορά ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχανῆι βοῦς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα
ἔωντ[ι] Κ[α]ρνεῖαι, κα[θ]ά[π]ερ τοῦ Βατρομίου τῶι Ζηνὶ τῶι Πολιῆι
κρίνεται, κα[ὶ] χο[ῖ]ρος προ|καυτεύεται καὶ προκαρύσσεται καθά-
• περ τῶι Πολιῆι.

Δυωδε[κ]άται Ζηνὶ Μαχανῆι οἷες τρεῖς τέλεωι καὶ βοῦς ὁ κρι-
15 θεῖς τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος
οἷες [τ]ρεῖς τέλεωι· ταῦτα θύει ἱαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερά
παρέχει· τούτοις προθύεται πᾶρ τὸ γ κο[ιν]ὸν ἃ φέροντι Φυλεο-
μα[χ]ίδαι ἀλφίτων ἡμέκτου, οἴνου τετάρταν· γέρη δὲ Φυλεομα-
20 χίδαις δίδονται τοῦ βοῦς ὀπλά, ταρσός, τῶν δὲ οἰῶν τὸ ἰμόν || ἐξ

is, as cheeses are now made in Cos, in
the shape of a slender cylinder. — 60.
ἀνομένου : φθίνοντος. — 61. κνεῦσα : κυ-
εῦσα in no. 102.3 etc., from κνεῦσα (cf.

λαλεῦσα etc. in other Coan inscriptions).
The spelling *eo* is due to the co-existence
of the spellings *eo* and *ev* in the case of
original *eo* (e.g. gen. sg. *-eos* and *-evi*).

οὐ ἄ θεομοιρία τάμνεται καὶ τὸ στ]ήθος· γέρη λαμβάνει ὁ ἰα|ρεὺς
 σκέλη καὶ δέρματα. τῶν αὐτῶν ἀμέραι Ἄθαναί[αι] Μαχα[νί]δι
 δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖα[ι, τ]ὸ δὲ
 ἄτερον ἔτος οἷς τελέα· θύει ἰαρεὺς καὶ ἀπορραίνεται θαλ|άσσαι·
 τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῶν θεῶν ἐλαί[ο]υ] τέτορες 25
 κοτυλέαι, οἶνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλι[ικες] καιναὶ
 τρεῖς· [τ]ο[ίς]ο]ἷς τὰμ πόλιν ἀνείσθαι δάμ[αλιν] | - - - -
 - - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος | [τοῖς ἥρω]σιν οἷ[ες τρεῖς] <οιε> τέ-
 λειω [θύ]νεται κατὰ φυλ[άς, ὁ] μὲν τῶν Ἑλλέων παρὰ τὸ Ἑρα-
 κλείον, ὁ δὲ τῶν Δυμάρων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων
 ἐν Σιτείαι || παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἐκάστωι ἱερά, οὐλο- 5
 μέτ[ριο]ν, ἡμίεκτον ἑκατέρων, καὶ κύλικες καιναὶ τρεῖς ἐ[κάσ]τωι
 καὶ πίναξ ἐκάστωι· ταῦτα παρέχοντι τοὶ ἰα[ρῆς] καὶ θύοντι.

Τρίται ἀνομένου Ἑρακλεῖ ἐς Κο[νί]σαλον ἀ(ρ)ὴν καυτός. τῶν
 αὐτῶν ἀμέραι Ἑρακλεῖ || [ἐς Κονί]σαλον βοῦς· τούτων θύει ὁ ἰα- 10
 ρεύς, τῶν δὲ | [θεῶν ἱ]ερά δίδοται κριθῶν τρία ἡμέδιμνα καὶ σπυ-
 [ρ]ῶν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι καὶ τυροὶ οἶοι
 δωδέκα καὶ ἵπνὸς καινὸς καὶ φρ[υγᾶ]νων ἄχθος καὶ ξυλέων ἄχθος
 καὶ οἶνου τρία || ἡμίχοα. 15

Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2.

- a. Ῥεξάνορ, Ἀρκαηγέτας, Προκλήης, Κλεαγόρας,
Πειραιεύς.
- b. Ἀγλῶν, Περύλας, Μάληρος.
- c. Λεοντίδας.
- d. Ὀρθοκλήης.

102. 17. πᾶρ τὸν κοινόν : sc. βωμόν.

104-106. Nos. 104 and 105 are epi-
 taphs, while no. 106 belongs to a series
 of inscriptions cut in the solid rock and
 mostly of obscene content. They be-

long to the oldest period of the alpha-
 bet, when there were no signs for φ
 and χ, which were indicated by πη and
 κη or ρη, in consequence of which even
 θ was sometimes indicated by θη (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1 n.

Πραξίλαι με Θα(ρ)ρύμαρμος ἐποίε.

106. Thera. VII cent. B.C. IG.XII.iii.536. SGDI.4787. Solmsen 27.

a. Πηειδι(π)πίδας ὀπιθε. b. Τιμαγόρας καὶ Ἐνπῆρης καὶ ἐγὼιπη[ομες]. c. Ἐντυλος τάδε — πόρνος. d. Ἐνπεδοκλῆς ἐνερόπτετο τάδε. e. Ὀρκῆτο μὰ τὸν Ἀπό(λ)λῶ.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Solmsen 28.

Ἀγλῶτέλης πρᾶτισ|τος Ἀγορᾶν ἡκάδι |
Κα[ρ]νῆμα θεὸν δε[πν][ι]ξεν ἡδὺπαντίδα ||
καὶ Λακαρτῶς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127.

Ἄρταμιτιῶ τετάρται | πεδ' ἰκάδα θυσέοντι | ἰαρόν, Ἀγορήϊους δὲ |
[δ]εῖπνογ καὶ ἰα[ρ]ὰ πρὸ τῶ σαμηῶ.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.630. Michel 715. Solmsen 29. Ziehen, Leges Sacrae 128.

8 Οὐροὶ γὰς | Θεῶν Ματρὶ. | Θεὸς ἀγαθῶν τῦχαι ἀγαθοῦ δ' αἶματος
θυσία | Ἀρχίνου· τῶι ἐπ|ει τῶι πρᾶτιστ|ωι θύσοντι βοῦν καὶ πν-
10 ρῶν ἐγ || μεδίμνου καὶ | κριθᾶν ἐγ δύο μεδίμνων καὶ οἶνον μετρητᾶν

no. 105). Even at this early time *f* was completely lost, cf. Κλεαγόρας, Ὀρθοκλῆς, Λεοντίδας, ἐποίε.

107. Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the Ἀγοραὶ were celebrated (cf. Ἀγορήϊους no. 108). But the words from πρᾶτιστος to δεῖπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δεῖπνιξεν without augment and with the Att.-Ion. ν movable. For ἡκάδι see 58 c, 116.

108. On the twenty-fourth of the

month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet and sacrifices in front of the image.

109. 1f. Boundaries of the land for the Mother of the Gods. This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. In the very first year (as well as thereafter) they shall offer an ox, a medimnus of wheat, etc. — θύσοντι: instead of θυσέοντι (cf. no. 108), but with retention of the Doric ending, while φέρουσι l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — ἐγ μεδίμνου. See 136.9.

καὶ ἄλλα | ἐπάργματα ὧν αἱ ὄρῃαι φέρουσιν, μηνὸς Ἀρτέμειου 15
πέμπται ἰσταμῆνον καὶ μηνὸς Τακινθίου πέμπται ἰσταμῆνον.

Cretan

110. Gortyna. V cent. B.C. SGDI.4991. Hicks 35 (only I). Inscr. Jurid. I, pp. 352 ff. Michel 1333. Solmsen 30. Comparetti, Mon. Antichi III, pp. 93 ff. Merriam, Am. J. Arch. 1885, 324 ff., 1886, 24 ff.

Θιοί. | Ὅς κ' ἐλευθέρῳ ἔ δόλοι μέλλει ἀνπιμῶλέν, πρὸ δίκας μὲ I
ἀγεν. αἱ δ' ἐ κ' ἀγῆι, καταδικασάτῳ τῷ ἐλευθέρῳ δέκα στατῆραν,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See 4.1), the forms of the letters, and the direction of the writing (*βουστροφηδόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the *Ε* had already been used with this value in an earlier period, and *Η* is regularly so used in the inscriptions of the "North Wall," which

are not much later than the Law-Code. The proper transcription of *Ε* in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in *-ΕΝ* (*-έν* or *-ἔν*?), and the infinitives in *-ΜΕΝ* (*-μεν* or *-μῆν*?). The earlier inscriptions with *Ε* have *ἐνφουκέν*, *ἤμεν*, while the later ones with *Η* have *μολῆν*, *ἤμην*. The transcription followed in our text is that which accords with the forms of the earlier inscriptions. The prohibitive *ΜΕ* has been transcribed uniformly *μέ*, although the inscriptions which have *Η* often have *μέ* beside *μή* before words beginning with a vowel (93). The same inscriptions show that aor. subj. *λαγᾶσει* etc. should be so transcribed, not *λαγᾶσει* etc. See 150.

I.1-II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

5 τῷ δόλῳ πέντ'ε, ὅτι ἄγει, καὶ δικασάτῳ λαγάσαι | ἐν ταῖς τρισὶ ἀμέ-
 ραις. αἰ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτῳ τῷ μὲν | ἐλευθέρῳ
 10 στατῆρα, τῷ δόλῳ [δα]ρκνὰν τῆς ἀμέρας φεκάστας, πρὶν κα λαγά-
 σει· τῷ δὲ κρόνῳ τὸν δι[κ]αστῆν ὀμνύντα κρίνεν. αἰ δ' ἀννίοιτο | μὲ
 ἄγεν, τὸν δικαστῶν ὀμνύντα κρ[ί]νεν, αἰ μὲ ἀποπῶνιοι μαίτους. | αἰ
 15 δέ κα μῶλῃ ὁ μὲν ἐλεύθε[ρ]ον, || ὁ δ[ὲ] δ[ὸ]λον, κάρτονας ἔμεν | [ῶτε-
 ρο]ί κ' ἐλεύθερον ἀποπῶνίδν[η]τι. αἰ δέ κ' ἀνπὶ δόλοι μῶλίδν[η]τι | πῶνί-
 20 οντες φὸν φεκάτερος ἔμεν, αἰ μὲν κα μαίτους ἀποπῶνῆι, κ' ατὰ τὸν
 μαίτυρα δικαδδεν, αἰ | δέ κ' ἔ ἀνποτέροις ἀποπῶνίδν[η]τι | ἔ μῆδατέ-
 ροι, τὸν δικαστῶν ὀμνύντα κρίνεν. ἔ δέ κα νικαθεῖ ὁ | ἔκον, [τ]ὸμ
 25 μὲν ἐλεύθερον λαγάσαι τῶν πέ[ν]τ' ἀμερῶν, τὸν δὲ δῶλ[ον] ἐς κῆ-
 ραν ἀποδόμεν. αἰ δέ | κα μὲ λαγάσει ἔ μὲ ἀποδοῖ, δικακ[σ]άτῳ
 30 νικὲν τῷ μὲν ἐλευθέρῳ | πεντέκοντα στατῆραν καὶ σ[τ]ατῆρα τῆς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath.

— For the use of the genitive in τῷ ἐλευθέρῳ, τῷ δόλῳ, see 171. Similarly τῷ πεντέκονταστατῆρῳ II.38. Observe the clear distinction in use, here and elsewhere, between δικαδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When

the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (νικῆν = Att. νικᾶν) against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i. e. three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath. — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τριπλα as a third (i. e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. τῶν πέντ' ἀμερῶν: gen. of time, 170. —

ἀμέρας φεκάστας, πρίν κα λαγάσει, τῷ δὲ δύλῳ | δέκα στατῆραν
καὶ δαρκνὰν | τὰς ἀμέρας φεκάστας, πρίν κ' ἀποδοῖ ἐς κῆραν. ἔ δὲ
κα καταδι||κάκει οὐ δικαστᾶς, ἐνιαυτοῖ πρᾶδδεθθαι τὰ τρίτρα ἔ 35
μειον, | πλίον δὲ μέ· τῷ δὲ κρόνῳ τὸν δικαστὰν ἰμύντα κρίνει. αἱ
δέ | κα ναεύει ὁ δῶλος ὁ κα νικαθῆ||μ, καλίῳν ἀντὶ ματιτύρῳν δυῶν 40
δρομέῳν ἐλευθέρῳν ἀποδεικσάτῳ ἐπὶ τῷ ναοῖ ὅπῃ κα ναεύει ἔ αὐ-
τὸς ἔ ἄ(λ)λος πρὸ τούτῳ· αἱ δὲ | κα μὲ καλῆι ἔ μὲ δείκει, κατι-
σ||τάτῳ τὰ ἐ[γρα](μ)μένα. αἱ δὲ κα μῆδ' | αὐτὸν ἀποδοῖ ἐν τῷ ἐνι- 45
αυτοῖ, | τὰς ἀπλόους τ[ι]μὰς ἐπικατ[α]στασεῖ. αἱ δὲ κ' ἀποθάνει
μῶλομμένας τὰδ δι[κα]ς, τὰν ἀπλ||όον τιμὰν κατ(α)στασεῖ. αἱ δ[ε] 50
κα κοσ[μ]ῶν ἄγει ἔ κοσμῶντο[ς] ἄλλος, ἔ κ' ἀποστᾶι, μῶλέν, καὶ κ[α]
νικαθῆι, κατιστάμεν ἀπ' [ἄ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸ]ν 55
δὲ νενικαμένο[ν] κα[ὶ] τὸν κα||τακείμενον ἄγοντι ἄπατον | ἔμεν. II

Αἱ κα τὸν ἐλευθέρου ἔ | τὰν ἐλευθέρου κάρτει οἴπῃ, ἐκατὸν
στατῆραν καταστασεῖ· αἱ δὲ κ' ἀπεταίρῳ, δέκα· αἱ δὲ κ' ὁ δῶλο[ς] 5
τὸν ἐλευθέρου ἔ τὰν ἐλευθέρου, διπλεῖ καταστασεῖ· αἱ δὲ κ' ἐλεύ-
θερος φοικέα ἔ φοικέαν, πέντε | δαρκνᾶς· αἱ δὲ κα φ[ο]ικεὺς φοικέα ||

35. ἐνιαυτοῖ: not year, but anniversary. See Glossary. — 38 ff. If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even (referring back to ll. 34 ff.) surrender him (the slave) at the end of a year, he shall pay the simple fines in addition (to what is stated in ll. 34 ff.). If (the slave) dies while the suit is being tried, he shall pay the simple fine (i.e. without any additional fines for delay). If a member of the κόσμος (see Glossary) makes a seizure, or another (seizes the

slave) of a member of the κόσμος, the case shall be tried after he (the official) has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person. — The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take τιμὰς and τιμὰν as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀτέρας, ten. The ἀτέρας, one who was not a member of a ἐταιρεία (ἐταιρεία) or society made up of citizens, occupied a social position

- 10 ἔ φοικέαν, π[έν]τε στατῆραν. | ἐνδοθιδίαν δόλαν αἰ κάρτει δαμά-
 σαιτο, δύο στατῆραν κατασ|τασεῖ· αἰ δέ κα δεδαμν[α]μέναν
 15 π[ε]δ' ἀμέραν, [ὀ]δελόν, αἰ δέ κ' ἐν νυ|τρί, δὴ ὀδελόν· ὀρκιστέραν
 δ' ἔμμεν τὰν δόλαν. αἰ κα τὰν ἐλευθέραν ἐπιπεῖρῆται οἴπεν ἀκεύου-
 20 τος καδεστᾶ, δέκα στατῆραν καταστασεῖ, αἰ ἀποπῶν|ομ μαίτυς.
 αἰ κα τὰν ἐλευθέραν | μοικίον αἰλεθῆι ἐν πατρός ἔ ἐν ἀδελπιῶ ἔ ἐν
 τῶ ἀνδρός, ἑκατόν | στατῆραν καταστασεῖ· αἰ δέ κ' ἔν ἄ(λ)λῶ,
 25 πεντέκοντα· αἰ δέ κα τὰν || τῶ ἀπεταίρῳ, δέκα· αἰ δέ κ' ὁ δῶλος
 [τὰ]ν ἐλευθέραν, διπλεῖ καταστασεῖ· αἰ δέ κα δῶλος δῶλῳ, πέν|τε.
 30 προφειπάτῳ δὲ ἀντὶ μαιτύρων τριῶν τοῖς καδεσταῖς τῶ ἐναιλεθέντος
 ἀλλύεσθαι ἐν ταῖς πέντ' ἀμέραις· | τῶ δὲ δῶλῳ τῶι πάσται ἀντὶ |
 35 μαιτύρων δυῶν. αἰ δέ κα μὲ ἀλλύσεται, ἐπὶ τοῖς ἐλό|σι ἔμμεν κρέθ-
 θαι ὄπαι κα λεῖ|οντι. αἰ δέ κα πῶνῃ δολῶ|σασθαι, ὁμόσαι τὸν ἐλόγτα
 40 τῶ πεντέκονταστατῆρῳ καὶ πλίονος πέντον αὐ|τὸν φιν αὐτῶι φέκα-
 στον ἐπαρί|μενον, τῶ δ' ἀπεταίρῳ | τρίτον αὐτόν, τῶ δὲ φοικέ|ος τὸν
 45 πάσταν ἄτερον αὐτῶν μοικίοντ' ἐλέν, δολῶ|σασθαι δὲ μέ.

Αἰ κ' ἀνὲρ [κα]λ [γυ]νὰ διακρ[ί]νῶν[τ]αι, τὰ φὰ αὐτᾶς ἔκεν, ἄτι
 ἔκοσ' ἔιε π[α]ρ τὸν ἄνδρα, καὶ τῶ καρπῶ τ[ῶ]ν ἐμίαν, αἰ κ' ἔι ἐς

midway between the *ελεύθερος* and the *φοικεύς*. Possibly the *ξένοι* are meant. — 11 ff. If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath. — 16 ff. If one attempts to have intercourse with a free woman to the distress of her relative, he shall pay ten staters if a witness testifies. — ἐπιπεῖρῆται: *πειράω*. — ἀκεύοντος: *ἀχεύω*. — 28 ff. One shall announce before three witnesses to the relatives of the one caught (literally caught in, i.e. in the house of the father etc.) that they are to ransom him within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with

him as they wish. — 38 ff. If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others (literally himself as a fifth), each calling down curses upon himself (if he testifies falsely), but in the case of an *ἀπέταπος* with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.

II.45–III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within (the house), whatever there is, and five

τῶν φῶν αὐτὰς κρεμάτων, κῶτι | κ' ἐνυπάνει τὰν [ἐμίνα]ν ἄτι | κ' ἔι, 50
 καὶ πέντε στατῆρας, αἱ κ' ὁ ἀνὲρ αἴτιος ἔι τὰς κῆ[ρ]εύσιος · α[ί]
 δὲ πῶνιοι ὁ ἀνὲρ [αἴτι]ος μὲ ἔ]μεν, τὸν δικαστὰν ||| ὀμνύντα κρίνεν. 55 III
 αἱ δὲ τι ἄλλο πέροι τῶ ἀνδρός, πέντε στατῆρας καταστασεῖ κῶτι |
 κα πέρεῖ αὐτόν, κῶτι κα παρ[έ]λει ἀποδοτῶ αὐτόν. ὃν δὲ κ' ἐκσαν- 5
 νέσεται δικάσαι τὰν γυναῖκ' ἀπομόσαι τὰν Ἄρ|τεμιν πὰρ Ἄμν-
 κλαῖον πὰρ τὰν | Τοκσίαν. ὅτι δὲ τίς κ' ἀπομο|σάσαι παρέλει, 10
 πέντε στατῆρας καταστασεῖ καὶ τὸ κρέος αὐτόν. αἱ δὲ κ' ἀλλότ-
 τριος συνε(σ)σάδδει, δέκα στ[ατ]ῆρας καταστασεῖ, τῶ δὲ κρέ|μιος 15
 διπλεῖ ὅτι κ' ὁ δικαστὰς | ὀμόσει συνεσάσαι. | αἱ ἀνὲρ ἀποθάνοι
 τέκνα κατ|αλιπόν, αἱ κα λῆι ἀ γυναῖ, τὰ φὰ | αὐτὰς ἔκουσαν ὀπυίθ-
 θα|| καὶ κ' ὁ ἀνὲρ δῶι κατὰ τὰ ἐγ|ραμμένα ἀντὶ μαιτύρων τρι|ῶν 20
 δρομέων ἐλευθέρων · αἱ | δὲ τι τῶν τέκνων πέροι, ἐνδ|ικον ἔμεν. αἱ δὲ
 κα ἄτεκνον· || καταλ|ίπει, τὰ τε φὰ αὐτὰς ἔκειν κῶτι κ' ἐν[υ]πάνει 25
 [τ]ὰν ἐμ[ί]ναν κα[ὶ] τ[ῶ]ν καρπ[ῶ]ν τῶ ἐνδ[ο]θεν πεδὰ τῶν ἐπιβαλλόν-
 τ[ῶν] μοίρα|ν λακ[ε]ν καὶ τί κ' ὁ ἀνὲρ δῶι αἱ ἐγ|ρατται · αἱ δὲ τι 30
 ἄλλο πέροι, ἐνδ|ικον ἔμεν. αἱ δὲ γυναῖ ἄτεκνος ἀποθάνοι, τὰ τε φὰ |
 αὐτὰς τοῖς ἐπιβύλλονσι ἀποδομέν κῶτι ἐνύπανε τὰν ἐμ|μίναν καὶ τῶ 35
 καρπῶ, αἱ κ' ἔι ἐς | τῶν φῶν αὐτὰς, τὰν ἐμίνα|ν. κόμιστρα αἱ κα λῆι

stater, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five stater, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five stater and the thing itself. If a stranger helps her carry things off, he shall pay ten stater and half the amount which the judge swears he helped carry off. — 49. τὰν

ἐμίναν: see 101.1. — 50. κῶτι: here and III.26, 34 = καὶ ὅτι, i.e. καὶ οὐτως, gen. by attraction. — III.14-15. κρέιος: χρήσιος from χρήσιος, gen. sg. with διπλεῖ. — 17 ff. If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial. — 27 ff. And of the produce in the house she shall share with the lawful heirs. — τῶν ἐπιβαλλόντων: ὁ ἐπιβάλλων, the heir at law, a short expression for ὁ ἐπιβάλλει (τὰ χρήματα); cf. V.21-22 οἱ κ' ἐπιβάλλει. — 37 ff. If man or wife wishes to make gifts, (it is permitted),

40 δόμεν | ἀνὴρ ἔ γυνά, ἔ ρῆμα ἔ δυόδεκα|α στατῆρας ἔ δυόδεκα στατ|ἔ-
 ρῶν κρέος, πλίον· δὲ μέ. αἱ κ|α φοικέος φοικέα κριθῆι δῶδ | ἔ ἀποθα-
 νόντος, τὰ ρὰ αὐτᾶς ἔκεν· ἄλλο δ' αἱ τι πέροι, ἔνδικον ἔμεν.

45 Αἱ τέκοι γυνὰ κ|ἔ[ρ]ε[ύ]ο]νσα, ἐπελεύσαι τῷ ἀνδρὶ ἐπὶ στέγαν
 ἀντὶ ματ|ύρων τριῶν. αἱ δὲ μὲ δέκσαι|το, ἐπὶ τῷ ματρὶ ἔμεν τὸ
 50 τέκνον ἔ τράπεν ἔ ἀποθέμεν· ὀρκ|μῶτέρωδ δ' ἔμεν τὸς καδεστ|ἄνας
 καὶ τὸς μάλτυρας, αἱ | ἐπέλευσαν. αἱ δὲ φοικέα τέκοι κῆρέουσα,
 55 ἐπελεύσαι | τῷ πάσαι τῷ ἀνδρός, ὅς ἄ|πυιε, ἀντὶ ματ|ύρων [δυ]ῶν. ||
 IV αἱ δὲ κα μὲ δέκσεται, ἐπὶ τῷ | πάσαι ἔμεν τὸ τέκνον τῷ τ|ᾶς φοι-
 5 κέας. αἱ δὲ τῷ αὐτῷ αὐτὴν ὀπνίωτο πρὸ τῷ ἐνιαυτ|ῶ, τὸ παιδίον
 ἐπὶ τῷ πάσαι | ἔμεν τῷ τῷ φοικέος. κῶρκιῶτερον ἔμεν τὸν ἐπελεύ-
 10 σα|ῖτα καὶ τὸς μάλτυρας. γυνὰ κῆρέουσα' αἱ ἀποβάλοι || παιδίον
 πρὶν ἐπελεύσαι κα[τ]ὰ τὰ ἐγραμμένα, ἐλευθέρῳ μὲν καταστασῆ
 πεντέκοντα | στατῆρας, δολῶ πέντε καὶ ρ|ίκατι, αἱ κα νικαθῆ. ὅι
 15 δὲ κα μ' || εἰ[ῆ] τι(ς) στέγα ὅπυι ἐπελευσεῖ, ἔ αὐτὸν μὲ ὀρεῖ, αἱ (αι)
 ἀποθελῆ τὸ παιδίον, ἄπατον ἔμεν. | αἱ κύσαιτο καὶ τέκοι φοικ|έα μὲ
 20 ὀπνιωμένα, ἐπὶ τῷ τ[ῶ] || πατρὸς πάσαι ἔμεν τὸ-τέκνον· αἱ δ' ὁ
 πατῆρ μὲ δῶοι, ἔπὶ τοῖς τῶν ἀδελπιῶν πάσαι|ταις ἔμεν.

25 Τὸν πατέρα τῶν | τέκνων καὶ τῶν κρῆμάτων κ|αρτερόν ἔμεν τᾶδ
 δαίσιος | καὶ τὰν ματέρα τῶν ρῶν αὐτᾶς κρῆμάτων. ἄς κα δῶοντι, |

either clothing or twelve staters or some-
 thing of the value of twelve staters, but
 not more. — κόμιστρα: perhaps a tech-
 nical term for certain kinds of gifts.

III.44-IV.23. Disposition of chil-
 dren born after divorce.

III.44 ff. If a divorced wife bears a
 child, she shall bring it to her husband
 at his house in the presence of three wit-
 nesses. If he does not receive it, the child
 shall be in the power of the mother either
 to bring up or to expose; and the relatives
 and witnesses shall have preference in
 the oath, as to whether they brought it.

— στέγαν: this is the regular word for
 house in this inscription, φοικία being
 household (V.26) and φοίκος not occur-
 ring.—IV.14 ff. If the man has no house
 to which she shall bring (the child), or she
 does not see him, if she exposes the child,
 there shall be no penalty. — ὅι δὲ κα
 μ' εἰ[ῆ] κτλ.: this conforms to the read-
 ing of the stone, though the elision of
 the ε̄ of μέ is difficult (or read μὲ'εἰ[ῆ]
 with aphaeresis?). For κα with the op-
 tative see 177.

IV.23-VI.2. Partition of property
 among children and heirs-at-law.

μὲ ἐπάνανκον ἔμεν δατέθθθαι· αἱ δὲ τις ἀταθειεῖ, ἀποδῖ|άτταθθαι 30
 τῷ ἀταμένῳ αἱ ἔγρατται. ἔ δὲ κ' ἀποθάνει τι(ς), | στέγαις μὲν
 τὰς ἐν πόλι κά|τι κ' ἐν ταῖ(ς) στέγαις ἐνέει, αἷς κα μὲ φοικεὺς ἐνφοι-
 κῆι ἐπ|| κῶραι φοικίδων, καὶ τὰ πρόβατα κα| καρτα[ί]ποδα, ἅ κα μὲ 35
 φοικέος ἔει, | ἐπὶ τοῖς νιάσι ἔμεν, τὰ δ' ἄλλα κρέματα πάντα δατέθ-
 θθαι καλῶς, καὶ λαγκάνεν τὸς μὲν || νιῦνς ὀπόττοι κ' ἰῶντι δῦο μοίρας 40
 φέκαστον, τὰδ δὲ θυγατέρας ὀπότται κ' ἰῶντι μίαν μοίραν φεκά-
 σταν. δατέθ[θ]θαι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[νε]ι, αἱπε[ρ] 45
 τὰ [πατρῶι] | ἔ[γραττ]αι. αἱ δὲ κρέματα με εἷε, στέγα δέ, λακὲν
 τὰθ θ[υ]γατέρας αἱ ἔγρατται. αἱ δὲ κα λῆι ὁ πατέρ δὸς ἰδὼν δόμεν
 τᾶ|| ὀπνιομέναι, δότῳ κατὰ τὰ ἐγραμμένα, πλῖονα δὲ μὲ. | ὅτελαι δὲ 50
 πρόθθ' ἔδοκε ἔ ἐπέσ|πενσε, ταῦτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κἀ]-
 νεν. γυνὰ ὀ[τ]εία κρέματα μὲ ἔκει ἔ [πα]τρὸδ δὸς ἔ ἀ[δ]ελπιῶ
 ἔ ἐπισπέν|σαντος ἔ ἀπολα[κ]όνσα αἱ ὅκ' ὁ Αἰθ[α]λεῦ(ς) σαρτὸς 5
 ἔκοσ|μίον οἱ σὺν Κύ[λ]λῳ, ταῦτας μὲν ἀπολανκάνεν, ταῦδ δὲ πρόθθα
 μὲ ἔ[ν]δικον ἔμεν.

Ἐ κ' ἀπ[ο]θάνει ἀνὲρ ἔ γυν|ά, αἱ μὲν κ' ἔι' τέκνα ἔ ἐς τέκνων 10
 τέκνα ἔ ἐς τούτων τέκνα, τούτος ἔκε[ν] τὰ κρέμα|τα. αἱ δὲ κα μέτις
 ἔι τούτων, ἀ|αδελπιῶι δὲ τῷ ἀποθανόν|τος κέκς ἀδε[λ]πιῶν τέκνα 15
 ἔ ἐς τούτων τέκνα, τούτος ἔκεν τὰ κρέματα. αἱ δὲ κα | μέτις ἔι τού-
 τῶν, ἀδευπιαὶ δὲ τῷ ἀποθανόντος κές ταυτ|ᾶν τέκνα ἔ ἐς τῶν τέκνων 20
 τέκνα, τούτος ἔκεν τὰ κρέμα|τα. αἱ δὲ κα μέτις ἔι τούτων, | οἷς
 κ' ἐπιβάλλει ὀπῳ κ' ἔι τὰ κρέματα, τούτος ἀναιλῆθθαι. αἱ δὲ μὲ 25

IV.29 ff. But if any one (of the children) should be condemned to pay a fine, the one who has been fined shall have his portion taken out and given him as is written. — 33 ff. αἷς κα κτλ.: which are not occupied by a serf residing in the country. — 44 ff. And the property of the mother shall be divided, when she dies, in the same way as is prescribed for the property of the father. — V.1 ff. Whatever woman has no property either by gift of father or brother or by promise or by inheritance, as (was written)

when Cyllus and his colleagues of the sarpts (subdivision of the tribe) of the Aethaians composed the κόσμος, these women shall share in the inheritance, but against those (who received gifts) previously no action shall be brought. — 22 ff. If there is none of these, those to whom it falls according to the source of the property shall receive it. But if there are no heirs-at-law, those of the household who compose the κλᾶρος (i.e. the body of κλαρωται or serfs attached to the estate) shall have the money. —

εἰεν ἐπιβάλλοντες, τὰς φοικίας οἴτινες κ' | ἴοντι ὁ κλᾶρος, τούτους
ἔ|κεν τὰ κρέματα.

- 30 Αἱ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λει|βοντι δατεῖθθαι τὰ κρέματ|α,
οἱ δέ μέ, δικάσαι τὸν δι|καστὸν ἐπὶ τοῖλ λειονσι δατεῖθθαι ἔμεν
35 τὰ κρέματα πάντα, πρὶν κα δάττονται. || αἱ δέ κα δικάσαντος τὸ
δικαστᾶ κάρτει ἐνσειεῖ ἐ ἄ|γῆι ἐ πέρει, δέκα στατεῖραν|ς καταστα-
40 σεί καὶ τὸ κρέ|μος διπλεῖ. τνατῶν δέ καὶ καρ|πῶ καὶ φέμας κἀνπι-
δέμας κ|ἐπιπολαῖον κρεμάτων, αἱ κα μ|ἐ λειῶντι δατεῖθθαι - - τὸν
45 δικαστ|ὰν ὀμνύντα κρίνα|ι πορτὶ τὰ μολιόμενα. [α]ἱ [δ]|έ κα κρέ-
ματα δατιομένοι | μὲ συγγιγνόςκοντι ἀν|πὶ τὰν δαῖσιν, ὄνεν τὰ κρέ-
50 ματα κῶς κα πλειστον διδῶ|ι ἀποδόμενοι τὰν τιμᾶν || δια|λ|ακόντων
τὰν ἐπαβο|λάν φέκαστος. δατιομέ|νοιδ δέ κρέματα μαίτυραν|ς πα-
VI ρέ|μεν δρομέαν|ς ἐλευθέρους τρῖν|ς ἐ πλῆαν|ς. ||| θυγατρὶ ἐ διδῶ|ι, κατὰ
τὰ αἰ|τά.

- *As κ' ὁ πατεῖδ δόει, τὸν τὸ πατρὸς κρεμάτων παρ υἱέος | μὲ
5 ὄνῃθθαι μεδὲ καταθί|θθαι. ἄτι δέ κ' αὐτὸς πάσεται ἐ ἀπολάκει
ἀποδιδόθθω, | αἱ κα λῆι. μεδὲ τὸν πατέρα τὰ τῶν τέκνων ἄτι κ' αὐ-
10 τοὶ πάσονται ἐ ἀπολάκοντι. μεδὲ τὰ τ|ῶς γυναικὸς τὸν ἄνδρα
ἀπο|δό(θ)θαι μεδ' ἐπισπένσαι, μεδ' | υἷν τὰ τὰς ματρός. αἱ δ|έ τις
15 πρίαιτο ἐ καταθεῖτο ἐ ἐπισπένσαιτο, ἀλλᾶι δ' ἔγρατ|τα]ι, αἱ τὰδε

28 ff. If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share

of the price.—34. δάττονται: aor. subj., cf. ἀποδάτταθθαι. 32.—36. ἐνσειεῖ: taken by some as ἐν-σειεῖ (σελω), but more probably ἐν-εἰεῖ (εἰμι) with εἰ instead of ι from the indicative.—39. τνατῶν: θνητῶν = ζῴων, as in Hdt.2. 68.—VI.1. διδῶι: subj. without κα. 174.

VI.2-46. Sale and mortgage of family property.

VI.2 ff. As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.—14 f. ἀλλᾶι δ' ἔγρατται: and it is written

τὰ γράμματα ἔγ[ρατται, τὰ] μ[έ]ν | κρέματα ἐπὶ τῇ ματρὶ ἔμην
 κέπὶ τῇ γυναικί, ὁ δ' ἀποδόμενος ἔ καταθὲνς ἔ ἐπισπένουσας τῷ 20
 πριαμένῳ | ἔ καταθεμένῳ ἔ ἐπισπεισασμένῳ διπλεῖ κατασταρεῖ
 καὶ τί κ' ἄλλ' ἄτας ἔει, τὸ ἀπλῶν· τῶν δὲ πρόθθα μὲ ἔνδικοι ἔμην. 25
 αἱ δὲ κ' ὁ ἀντίμῶλος ἀπομῶλεῖ ἀντὶ τὸ κρέος ὅι κ' ἀνπιμῶλίοντι μὲ
 ἔμην τῶς ματ[ρ]ὸς ἔ τῶς γυναικός, μῶλὲν ὅπῃ κ' ἐπ|βάλλει, παρ 30
 τῷ δικαστῇ | ἔ ρεκάστῳ ἔγρατται. αἱ δὲ κ' ἀποθανῆι μάτερ τέκνα
 καταλιπόνσα, τὸν πατέρα καρτερὸν ἔμην | τῶν ματρῶιδῶν, ἀποδό(θ)θαι
 δὲ μὲ || μεδὲ καταθέμεν, αἱ κα μὲ τὰ τέκνα ἐπαινεῖσι δρομέες ἰόν- 35
 τες. | [α]ἱ δὲ τις ἀλλῶι πρίατο ἔ καταθεῖτο, τὰ μὲν κρέματα ἐπὶ
 τοῖς τέκνοις ἔμην, τῷ δὲ πριαμῆνῳ ἔ καταθεμένῳ τὸν ἀποδόμενον 40
 ἔ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τῶς τιμῶς, καὶ τί
 κ' ἄλλ' ἄτας ἔει, τὸ ἀπλῶν. αἱ δὲ κ' ἄλλαν ὀπυῖει, τὰ τέκνα [τῶ]ν 45
 [μ]ατροῖον καρτερόν[ς] ἔμην.

Αἱ κ' ἐδ δυσ[μενίαν] περα[θῆι κ]ῆς ἀλλοπολίας ὑπ' ἀνάγκας
 ἐκόμενος κελο[μ]ῆν τῆς λύσεται, ἐπὶ τῷ ἀλλυσαμένῳ ἔμην, πρὶν 50
 κ' ἀποδοῖ τὸ ἐπιβάλλον. αἱ δὲ κα μὲ ὁμολογίοντι ἀμπὶ τὰν πλε-
 θὸν ἔ μὲ [κ]ελομέ[ν]ῳ αὐτῷ [λ]ύσασθαι, τὸν δικαστῶν ὁμύντα
 κρίνεν πορτὶ τὰ || μῶλιόμενα. [τ]ῶ ἔλευθέρῳ τὸν | δε - - - . [αἱ 55
 κ' ὁ δῶλος] || ἐπὶ τὰν ἐλευθέραν ἐλθὸν ὀπυῖει, | ἐλευθέρ' ἔμην τὰ VII

otherwise = otherwise than is written. Cf. I. 37 and VIII. 54. — αἱ τὰδε τὰ γράμματα ἔγρατται: since the inscription of this law, contrasted with τῶν δὲ πρόθθα, I. 24, in matters of previous date. So in IX. 15 and XI. 19. — 25 ff. But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge where it is prescribed for each case.

VI. 46–VII. 15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI. 46 ff. 'A ransomed person shall belong to the ransomer, until he pays

what is proper.' The general sense is clear, but the restoration and precise interpretation is uncertain. Perhaps, with the reading of the text, if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile. — 51 ff. But if they do not agree about the amount, or on the ground that he did not demand to be ransomed, etc. — 55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the stonecutter in copying, or possibly added on the original substructure, which is not extant. — VII. 1 ff. In the case of marriage between a male slave and a free woman,

τέκνα. αἱ δὲ κ' | ἅ ἐλευθέρα ἐπὶ τὸν δῶλον, δῶλ' ἔμμεν τὰ τέκνα. αἱ
 5 δὲ κ' ἐς τὰς αὐτῶν ματρὸς ἐλευθέρα καὶ δῶλα | τέκνα γένεται, ἔ
 κ' ἀποθάνει ἂ | μᾶτερ, αἱ κ' εἰ κρέματα, τὸν ἐλευθέρους ἔκεν. αἱ
 10 δ' ἐλευθέρου | μὲ ἐκσεύειν, τὸν ἐπιβάλλου|τας ἀναλιε(θ)θαι. α[ῖ]
 κ' ἐκς ἀγορᾶς πρ[ι]άμενος δῶλον μὲ π[ε]ραιῶσει τὰν φεσκέκοντ' ἀμ[ε]-
 15 ρᾶν, αἱ τινά κα πρὸ(θ)θ' ἀδικεῖ|κεῖ ἔ ὕστερον, τῶι πεπαμέ|ῶι ἔνδικον
 ἔμμεν.

Τὰμ πα[τ]ροῖ[δ]κὸν ὀπυίε(θ)θαι ἀδελπι|ῶι τῷ πατρὸς τῶν ἰόντων
 τῶι | πρειγ[ι]στῶι. αἱ δὲ κα πλῖες πατροῖδοκοῖ ἰῶντι κἀδελπι[ο]ῖ
 20 τῷ πα|τρὸς, [τ]ῶι ἐπιπρειγίστῶι ὀπυίε(θ)θαι. αἱ δὲ κα μὲ ἰῶντι
 ἀδελπι|οῖ τῷ πατρὸς, υἱέδ δὲ ἐκς ἀδελ|πιῶν, ὀπυίε(θ)θαι ἰῶι τῶι [ἐ]ς
 25 τῷ πρειγίστῶ. αἱ δὲ κα πλῖες ἰῶντ|μ πατροῖδοκοῖ κυίεες ἐκς ἀδελ-
 πιῶν, ἄλλοι ὀπυίε(θ)θαι τῶι ἐπ|ῖ τῶι ἐς [τ]ῷ πρει[γ]ιστῶ. μίαν
 δ' | ἔκεν πατροῖ[δ]κὸν τὸν ἐπιβάλλ|λόντα, πλῖαδ δὲ [μ]έ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — 9. ἐκσεύειν: *eleu ex autas*. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of *περαιῶ*, cf. also SGDI. 4998. VII *αἱ κα μὴ περαιῶσει ἢ κα πρίαται ἐν ταῖς τριάκοντ' ἡμέραις.* But some take the meaning in both passages to be *dispose of abroad*.

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (*πατροῖδοκος*, cf. *πατροῦχος παρθένος* Hdt. 6.57 with Stein's note, Att. *ἐπικληρος*), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as *ὁ ἐπιβάλλων ὀπυίεν* (= *ὁ ἐπιβάλλει ὀπυίεν the one to whom it falls to marry*) or simply *ὁ ἐπιβάλλων*.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*

*Αδ δέ κ' ἄϋθρος ἔϊ ὁ ἐπιβάλλων ὄπυιεν ἔ | ἅ πατρῷδῶκος, [σ]τέ- 30
 γαν μέν, αἴ | κ' ἔϊ, ἔκεν τὰν πατρῷδῶκον, τὰδ | δ' ἐπικαρπίας παν-
 τὸς τὰν ἔμιναν ἀπολαγκάενε τὸν ἐπιβ|άλλοντα ὄπυιεν. αἴ δέ 35
 κ' ἀποθδρομος ἰδὼν ὁ ἐπιβάλλων ὄπυιεν ἔβιον ἔβιονσαν μὲ λῆϊ
 ὄπυιεν, ἐπὶ τῆι πατρῷδῶκῳ ἔμεν τὰ κρέματα πάντα καὶ τὸν κ|αρ- 40
 πόν, πρεῖν κ' ὄπυιει. αἴ δέ κα | δρομεὺς ἰδὼν ὁ ἐπιβάλλων ἔβιονσαν
 λείονσαν ὄπυιει(θ)θαι μὲ λῆϊ ὄπυιεν, μδλὲν τὸς | καδεστὰν τὸς τῆς
 πατρῷδῶκῶ, ὁ δὲ [δ]κα[σ]τ[ὰς] δικ[ακσά]τῶ ὄπυιεν ἐν τοῖς δ[υ]οῖς 45
 μῆρσι. αἴ δέ κα μὲ ὄπυιει αἴ ἔγρα(τ)ται, τὰ κρέματα πάντ' ἔκον-
 σα|ν, αἴ κ' ἔϊ ἄλλος, τῶι ἐπιβάλλοντ|ι. αἴ δ' ἐπιβάλλων μὲ εἶε, τῆς |
 πυλῶς τῶν αἰτιόντων ὄτιμ|ι κα λῆϊ ὄπυιει(θ)θαι. αἴ δέ κα τῶι ἐπι- 50
 βάλλοντι ἔβιονσα μὲ λῆϊ ὄπυιει(θ)θαι ἔ ἄνθρος ἔϊ ὁ ἐπιβ|άλ[λ]ων 55
 [κα]λὶ μ[ε] λ[ε]ϊ μέν|εν ||| ἅ πατρῷδῶκος, στέγαμ μέν, | αἴ κ' ἔϊ ἐνVIII
 πόλι, τὰμ πατρῷδῶκῳ ἔκεν κᾶτι κ' ἐνῆϊ ἐν τῆι στέγῃ, τῶν δ' ἄλλων
 τὰν ἔμιναν θ|μαλακόνσαν ἄλλῳι ὄπυιει(θ)θαι τῆς πυλῶς τῶν αἰτιόν- 5
 τῶν | ὄτιμ|ι κα λῆϊ. ἀποδατῆ(θ)θαι δὲ τῶν κρεμάτων ἰδῶ. αἴ δέ μὲ |
 εἶεν ἐπιβάλλοντες τῆι <παι> π|ατρῷδῶκῳ ἄ[ι] ἔ|γρατται, τὰ κρέματα 10
 πάντ' ἔκ[ον]σαν τῆς πυλῶς ὄπυιει(θ)θ[α]μ ὄτιμ|ι κα λῆϊ. | αἴ δέ τῆς
 πυλ[ᾶ]ς μέτις λῆ|οι ὄπυιεν, τὸς καδεστὰν || τὸς τῆς πατρῷδῶκῶ 15
 φείπαι κατὰ [τὰν πυλ]ᾶν ὄτι οὐ λ[ε]ϊ ὄπυιεν τις; καὶ μέν τις
 [κ' ὄ]πυιει, ἐν ταῖς τριάκοντα ἔ κα φείπου|τι. αἴ δέ μ(ε), ἄλλῳι
 ὄπυιει(θ)θαι ὄτιμ|ι κα νύναται. αἴ δέ κα πατρὸς δόντος ἔ ἀδελ- 20
 πῶ πατρῷδῶκος γένῆται, αἴ λείοντος ὄπυιεν ὄι ἔδῶκαν μὲ λῆοι
 ὄπυιει(θ)θαι, αἴ κ' ἐστετέκνῶται, δια|λακόνσαν τῶν κρεμάτων αἴ 25

second) the second (in order) after the son of the eldest (and so on). — 35 ff. If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her. — 47 ff. If he does not marry her, as is written, she with all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those

who ask for her hand. — VIII.7-8. But they shall give to him (the rejected groom-elect) his proper share of the property. — 20 ff. If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married to the one to whom they gave her, although he is willing, then, in case she has borne children, she may, dividing the property as is written, marry another of the tribe. — 24. ἑστέτεκνῶται: perf. subj. like πέπᾶται etc., 151.1.

ἔγραπται [ἄλλ]οι ὀπυίε(θ)θ[αι τᾶ]ς [π]υ[λ]ᾶ[ς]. αἱ δὲ τέκνα μὲ
 εἶε, πάντ' | ἔκονσαν τῷ ἐπιβάλλον[τ]ι ὀπυίε(θ)θαι, αἶ κ' εἶ, αἱ δὲ μέ,
 30 αἱ ἔγραπται. ἀνὲρ αἱ ἀποθάνοι πατρῷδῶκοι τέκνα καταλιπον, αἶ
 κα [λ]εἶ, | ὀπυίε(θ)θῶ τᾶς πυλᾶς ὀτιμί κα ὑύναται, ἀνάγκαι δὲ μέ.
 35 αἱ δὲ τέκνα μὲ καταλίποι ὁ ἀποθανόν, || ὀπυίε(θ)θαι τῷ ἐπιβάλ-
 λοντι αἱ ἔγραπται. αἱ δ' ὁ ἐπιβάλλον τᾶν πατρῷδῶκον ὀπυίεν μὲ
 40 ἐπίδαμος εἶε, ἀ δὲ πατρῷδῶκος | ὄριμα εἶε, τῷ ἐπιβάλλοντι ὀπυί-
 ε(θ)θαι αἱ ἔγραπται.

Πατρῷδῶκον δ' ἔμεν, αἶ κα πατέρ μὲ εἶ εἶ ἀδελπιὸς ἐς τῷ αὐ[τῷ]
 πατρός. τῶν | δὲ κρεμάτῳ [ν κα]ρτερὸν εἶμεν τᾶς φεργα[σ]ία[ς τὸς]
 45 πάτρῳαν, || [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκᾶ]ν[ε]ν [τ]ᾶν ἔμιναν, ἄς
 κ' ἄ[ν]δρ[ο]ς εἶ. | αἶ δ' ἀν[δ]ρῶι ἰάτται μὲ εἶε ἐπιβάλλον, τὰν πα-
 50 τρῷδῶκον καρτερὰν ἔμεν τῶν τε κρεμάτων κ|αἶ τῷ καρπῷ, κᾶς
 κ' ἄν[δ]ρος εἶ, τράπε(θ)θαι [π]ᾶρ τᾶι ματρί. αἶ δὲ μᾶτέρ μὲ εἶε,
 πᾶρ τοῖς [μ]άρτῳσι | τράπε(θ)θα[ι]. αἶ δὲ τις ὀπυίοι τᾶν πατρῷδ-
 55 κων, ἀλλᾶι δ' [ἔγ]ραπται, || πεύθεν [πορ]τὶ κόσμ[ο]ν || τὸν ἐπιβά[λ]-
 IX λονταν.

Ἀνὲρ αἶ | κ' ἀποθανὼν πατρῷδῶκον κατὰλίπει, εἶ αὐ[τῶν] εἶ πρὸ
 5 αὐτᾶς τῶν πάτρῳαν εἶ τὸν μᾶτρῳαῖς καταθέμεν [εἶ ἀποδό(θ)θαι
 τῶν | κρεμάτων κα] δικαίαν ἔμεν τᾶν ὄνᾶν καὶ τὰν κα[τά]θεσιν. αἶ |
 δ' ἀλλᾶι πρί[αι]τό τις κρέματα εἶ | καταθεῖτο τῶν τᾶς πα[τρῷδῶ],
 10 τ|ᾶ [μ]έν [κρ]έματα ἐπὶ τᾶι πατρῷδῶκοι εἶμεν, ὁ δ' ἀποδόμενος εἶ
 κατὰθεὸς τῷ πριαμένῳ εἶ καταθεμένῳ, αἶ κα νικαθεῖ, διπλεῖ κα-
 15 τασασεῖ καὶ τί κ' ἄλλ' ἄτας εἶ, τ|ῶ ἀπλόον ἐπικατασασεῖ, αἶ
 [τά]δε τὰ γ[ράμ]ματ[α] ἔγραπται, τ|ῶ [ν δ] ἐ πρὸ(θ)θα μ[ε] ἔνδικον
 ἔμεν. | αἶ δ' ὁ ἀντίμῳλος ἀπομ[ῶ]λο[ι] ἀ[ν]π[ι] τὸ κρέος ὅι κ' ἀνπιμῶ-
 20 λ|ῶντι μὲ τᾶς πατρῷδῶκο [ε]μ[ε]ν, | ὁ δ[ικ]αστᾶς ὀμνὴς κρινέτῳ. αἶ |
 δὲ νικάσαι μὲ τᾶς πατρ[ῶ]δῶκο εἶμ[ε]ν, μῶλὲν ὀπὲ κ' ἐπιβάλλει, εἶ |
 φεκάστῳ ἔγραπται.

25 Αἶ ἀν[δ]εκσ[ῶ]μ[ε]νος εἶ νενικαμένο[ς] εἶ ἐνκ[ο]ιοῦτᾶν ὀπέλῶν εἶ δια-
 βαλόμενος εἶ διαφειπάμενος ἀπο[θ]ᾶνοι εἶ τούτῳ ἄλλος, ἐπιμῶλῶν

IX.24-X.32. Various subjects.

given as security or has been guilty of

IX.24 ff. If one dies who has gone
 surety or has lost a suit or owes money

fraud (?) or conspiracy (?), or another
 (stands in such relations) to him, one

ἰδὸ πρὸ τῷ ἐνιαυτῷ· ὁ δὲ δικα|στὰς δικαδδέτῳ πορτὶ τὰ [ἀ]ποπ|ονίῳ, 30
 μενα· αἱ μὲν κα νίκας ἐπι|μολῆει, ὁ δικαστὰς κὸ μνάμον, | αἶ κα δόει
 καὶ πολιατεῦει, οἱ δὲ μάλιτρες οἱ ἐπιβάλλοντες, ἀνδοκ|ᾶδ (δ)ὲ κέν- 35
 κοιῶτᾶν καὶ διαβολᾶς καὶ διρέσιος μάλιτρες οἱ ἐπιβάλλοντες ἀπο-
 πωνιόντων. ἔ δὲ κ' ἀποφείποντι, δικαδδέτῳ ὁμόσαντα αὐτὸν καὶ
 τὸνς μάλιτρ|ανς νικὲν τὸ ἀπλόον. υἱὸς αἶ κ' ἀνδέσεται, ἄς κ' ὁ 40
 πατέ(δ) δόει, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἄτι κα πέπαται.
 αἶ τίς κα πέρα| συναλ[λάκ]σει ἔ ἐς πῆρ[α]ν ἐπι|θέντι μὲ ἀποδιδῶι, 45
 αἱ μὲν κ' ἀποπωνιόντι μάλιτρες ἐβίοντες τῷ ἑκατοστατέρῳ καὶ
 πλίογος τρέες, τῷ μείονος μέττ' ἔς τὸ δεκαστάτερον δύο, τῷ μεί|ονος 50
 ἔνδ, δικαδδέτῳ πορ[τ]ι τὰ | ἀποπῶ[ν]ιόμενα. αἱ δὲ μάλιτρε[ς] μὲ
 ἀποπωνιόειν, ἔ κ' ἔ[λ]θει ὁ συναλλάκσανς, ὄτερόν κ[α] κέλε[τ]ται
 ὁ | μενπόμενος, ἔ ἀπομόσαι ἔ συν || [ll. 1-9, and most of 10-14, X
 lacking] ματρὶ || δ' υἱὸν [ἔ ἄνδρα γυναικὶ δόμεν ἐ]κατὸν στα[τ]ῆ- 15
 ρα[νς] ἔ μείον, πλίοον δὲ μῆ. αἱ δὲ πλῖα δοίε, αἶ | κα λείωντ' οἱ ἐπι-
 βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρ|έματ' ἐκόντων. αἱ δὲ τίς 20
 ὀπέ|λδον ἄργυρον ἔ ἀταμένος ἔ μῶλιομένας δίκας δοίε, αἶ | μὲ εἶε τὰ
 λοιπὰ ἄκσια τᾶς ἄγτας, μεδὲν ἐς κρέος ἔμεν τὰν || ὄσον. 25

shall bring suit against said person before the end of the year. The judge shall render his decision according to the testimony. If the suit is with reference to a judgment won, the judge and the recorder, if he is alive and a citizen, and the heirs as witnesses, (shall give testimony), but in the case of surety and pledges and fraud (?) and conspiracy (?), the heirs as witnesses shall give testimony. After they have testified, (the judge) shall decree that (the plaintiff), when he has taken oath himself and likewise the witnesses, has judgment for the simple amount. If a son has gone surety, while his father is living, he and the property which he possesses shall be subject to fine. — 26-27. The precise meaning of διαβαλόμενος and διαφειτάμενος (cf. in ll. 35-36 διαβολᾶς, διρέσιος, the

latter with δι-, probably only an error, for δια-) is uncertain. — 28-29. The third letter in l. 29 is obscure, but the most probable reading is ἐπιμολῆν ἰδὸ, with νν as in τὰνν ἐμίαν II.48, and with ἰδὸς used like ἐκείνος as in VIII.8. — 43 ff. *If one has formed a partnership with another for a mercantile venture (and does not pay him his share), or does not pay back the one who has contributed to a venture, etc. — 50. ἔνδ: for ἐνς (= εἰς) before following δ (97.4). — 53. ὄτερόν κα κτλ.: whichever course the complainant demands, either to take oath of denial or —. X.15 ff. 'Special legacies are not to exceed the value of 100 staters. If one makes a gift of greater value, the heirs, if they choose, may pay the 100 staters and keep the property.' — 24. μῆδεν ἐς κρέος: to no purpose, invalid.*

Αντρῶ[π]ον με̂ ὄνέ(θ)θα[ι] κατακείμενον, πρίν κ' ἀλλύσεται ὁ
καταθένης, μεδ' ἀμπιμῶλον, μεδὲ δέκσα(θ)θαι μεδ' ἐπισηπένσα(θ)θαι
30 μεδὲ καταθέ(θ)θαι. αἰ || δέ τις τουτῶν τι φέρκσαι, μεδ' ἐν ἐς κρέος
ἔμεν, αἰ ἀποπονίσιεν δύο μαίτυρε(ς). |

*Ανπανσιν ἔμεν ὄπῳ κά τιλ λῆι. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ||
35 καταφελμένῶν τῶμ πολιατᾶν ἀπὸ τῶ λάῳ ὃ ἀπαγορεύοντι. | ὁ δ' ἀμ-
πανάμενος δότῳ τᾶμ ἑταιρῆλαι τᾶι φᾶι αὐτῷ ἱαρῆμιον καὶ πρόκοον
40 φοίνῳ. καὶ || μέν κ' ἀνέλεται πάντα τὰ κρέματα καὶ με̂ συννῆι γνέ-
σια τέκνα, τέλλεμ μέν τὰ θίνα καὶ | τὰ ἀντρόπινα τὰ τῷ ἀνπανα-
45 μένῳ κἀναιλῆ(θ)θαι, ἀπὲρ τοῖς γ|νῆσιοῖς ἔγρατται. αἰ [δ]έ κα με̂ |
λῆι τέλλεν αἰ ἔγρατται, τὰ κ[ρ]έ[μ]ατα τὸνς ἐπιβάλλονταυς ἔκεν.
50 αἰ δὲ κ' ἔι γνέσ[ι]α τέκνα τῷ ἀνπαναμένῳ, πεδὰ μέν τῶν ἐροσῆνῶν
τὸν ἀμπαντόν, ἀπὲρ αἰ θῆ[λε]ῖαι ἀπὸ τῶν ἀδελπιῶν λαυκάβουοντι.
XI αἰ δὲ κ' ἔρσενες με̂ ἰῶντι, θελεῖαι δέ, [φ]ισφόμοιρον ἔ||[μεν] τὸν ἀν-
παντὸν καὶ με̂ ἑπᾶναικον ἔμεν τέλλεν τ[ὰ τῷ ἀν]παναμένῳ καὶ τὰ
5 κρέματ' ἀναιλῆ(θ)θαι ἄτι κα κατα[λίπ]ε|κ ὁ ἀν]πανάμενος. πλίυι
δὲ τὸν | ἀνπαντὸμ με̂ ἐπικῶρέν. [αἰ δ' ἀπο]θάνοι ὁ ἀνπαντὸς γνέσια |
10 τέκνα με̂ καταλιπόν, πᾶρ τὸ[ν] τῷ ἀν]παναμένῳ ἐπιβάλλονταυ|
ἀνκῶρέν τὰ κρέματα. αἰ δ[έ] κα | λῆι ὁ ἀνπανάμενος, ἀποφειπᾶθῃθῳ
κατ' ἀγορὰν ἀπὸ τῶ λά[ῳ] ὃ | ἀπα]γορεύοντι καταφελμένῶν τῶν πο-
15 λιατᾶν. ἀνθέμε[ν] δὲ || δέκα [σ]τατῆραυς ἐδ δικαστῆριον, ὁ δὲ μνά-
μῶν ὁ τῷ κσῆν|ῶ ἀποδοτό τῷ ἀπορρῆθέντι. | γυνὰ δὲ με̂ ἀμπαινέθῃθῳ
20 μεδ' ἄνῆβος. κρέ(θ)θαι δὲ τοῖδδε αἰ| τάδε τὰ γράμματ' ἔγραπσε, |
τῶν δὲ πρόθθα ὅπαι τις ἔκει ἔ̂ ἀμπαντύι ἔ̂ πᾶρ ἀμπαντῷ με̂ ἔτ' ἔ|ν-
δικον ἔμέν.

X.33—XI.23. Adoption.

X.33 ff. Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.—41. συννῆι: see 101.1.—42 ff. He shall perform the religious and social obligations of the one who adopted him.—XI.10 ff. If the adopter wishes, he may renounce (the adopted

son) in the market-place, etc.—16. ὁ τῷ κσῆν|ῶ: sc. κσῆμοντος, the clerk of the official who looks after the interests of strangers.—19 ff. These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e. of being the adopted son) or from the adopted son, there shall be no liability.

*Αντροπον ὃς κ' ἀγῆι πρὸ δίκας, || αἰεὶ ἐπιδέκε(θ)θαι. 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρας ἔγρατται δικάδδεν ἔ
ἀπόμοτον, δικάδδεν αἰ ἔγρατται, τῶν δ' ἄλλῶν ὀμνύντ||α κρίνεν πορτῆ 30
τὰ μῶλιόμεν|α.

Αἷ κ' ἀποθάνει ἄργυρον | ὀπέλῶν ἔ νενικαμένος, αἰ μέ|ν κα λελ-
ῶντι, οἷς κ' ἐπιβάλλει | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν ἀ||παν ὑπερ- 35
κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὀπέλει, ἐκόντ|ῶν τὰ κρέματα.
αἰ δέ κα μὲ λει|ῶντι, τὰ μὲν κρέματα ἐπὶ τοῖς νικάσανσι ἔμεν ἔ οἷς
κ' ὀ||πέλει τὸ ἀργύριον, ἄλλαν δὲ | μεδεμίαν ἄταν ἔμεν τοῖς ἐπιβάλ- 40
λουσι. ἀ[τ]έ(θ)θαι δὲ ὑπὲρ μ[ε]ν τῶ [πα]τρὸς τὰ πατρῶ|ια, ὑπὲ(δ)
δὲ τὰς ματρὸς τὰ μα|τρῶια. | 45

Γυνὰ ἀνδρὸς ἄ κα κρίνεται, | ὁ δικαστὰς ὄρκον αἷ κα δικά|σει,
ἐν ταῖς φίκατι ἀμέραις ἀπομοσάτῶ παριόντος τῶ δικα||στῶ ὅτι 50
κ' ἐπικαλέι. Προφ[ε]ιπᾶτ|ῶ δὲ ὁ ἄρκῶν τᾶ(δ) δίκας τᾶι γυναικὶ καὶ
τῶι δικαστᾶι καὶ [τ]ῶι | μ[νά]μουι προτέταρτον ἀντὶ μ||[[αὐτῶν XII
II. 1-15 lacking] ματρὶ νύ(ς) ἔ ἄ[ν]ῆρ γυναικὶ | κρέματα αἰ ἔδδκε,
αἰ ἔγρατ|το πρὸ τῶνδε τῶν γραμμᾶτων, | μὲ ἔνδικον ἔμεν· τὸ δ' ὕστε||
ρον διδόμεν αἰ ἔγρατται. | 20

Ταῖς πατρῶϊόκοις αἷ κα μὲ | ἴδντι ὄρπανοδικαστᾶι, ἀ|ς κ' ἀνόροι
ἴδντι, κρῆ(θ)θαι κατὰ | τὰ ἐγραμμένα. ὀπῆ .. δέ κ' ἄ || πατρ[ῶ]ῶκος 25

XI.24-XII.35. Various supplementary regulations.

XI.24 f. *If one seizes a man before the trial, any one may receive him (i.e. may offer the man an asylum). — 26 ff. The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings. See note to I.11 ff. — 31 ff. If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall*

not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother. — 46 ff. When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge. — ὅτι : οὐτινος as in II.50. — XII.21 ff. The heiresses, if there are no ὄρπανοδικαστᾶι, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὄρπανοδικαστᾶι, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they

μὲ ἰόντος ἐπιβάλλοντος μὲδ' ὀργανοδικαστῶν παρ τῆι ματρὶ τρά-
 20 πῆται, τὸν πάτρῶα καὶ τὸμ μάτρῶα τὸνς ἐγραμμένονς τ' ἂ κρέματα
 καὶ τὰν ἐπικαρπίαν ἀρτύεν ὄπαι κα (νύ)νανται κάλλιστα, πρίν
 κ' ὀπιῆται. ὀπιίε(θ)θαι δὲ δυῶδεκαφετία ἔ πρείγωνα.

111. Gortyna. III cent. B.C. SGDI. 5011. Inscr. Jurid. II, pp. 329 ff.
 Halbherr, Am. J. Arch. 1897, 191 ff.

[Θιοί. | Τάδ' ἔφαδε τ]ῆι [πόλι] ψαφίδδοσι τρια[κατίων πα]ριόν-
 των· νομίσματι χρῆτ[θ]αι τῶι καυχῶι τῶι ἔθικαν ἂ πόλις· τὸδ ||
 5 δ' ὀδελὸνς μὴ δέκεθαι τὸνς ἀργυρίοις. | αἱ δὲ τις δέκοιτο ἢ τὸ νόμι-
 σμα μὴ λειοί | δέκεθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀργύρω πέντε
 10 στατήρας. πεύθεν δὲ | πορτὶ τὰν νεότα, τὰς δὲ νεότας ὀμι|ύντες
 κρινόντων οἱ ἐπτὰ κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν
 δ' ὄτερά κ' οἱ πλίξ ὀμόσοντι, καὶ πράξαντες | τὸν νικαθέντα τὰν
 μὲν ἡμίαν [τῶι ν|κάσ]αντι δόντων, τὰν δ' ἡμίαν [τῆι πόλι].

112. Hierapytna. III or II cent. B.C. SGDI. 5041. Michel 29.

.... [ἐρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ -- |
 [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θευ-
 δαισίων. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἐρπέτω Λυττιοῖ ἐς τὸ
 ἀρχεῖον· κατὰ ταῦτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν
 Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποειν τὰν θυ-
 σίαν τὰν ἡγραμμέναν, αἱ κα μὴ τι πόλε[μος κωλύσει, ἀποτεισάν]-||
 5 των ὁ κόσμος ἕκαστος ἀργυρίω στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-
 τνιοι τοῖς Λυττίοις τῆι πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τῆι

can until she marries. She shall be mar-
 ried when twelve years of age or older.

111. Decree of Gortyna regarding
 the use of bronze coinage.

8 ff. One shall make use of the bronze
 coin which the state has established, and
 not accept the silver obols. If one ac-
 cepts them, or is unwilling to accept the
 (bronze) coin, or sells for produce (i.e.
 trades by barter), he shall pay a fine of
 five silver staters. Report shall be made

to the body of young men, and of this
 body the seven who are chosen by lot as
 supervisors of the market shall decide
 under oath.

112. Treaty between Hierapytna
 and Lyttos. This illustrates the mixed
 dialect sometimes known as East Cre-
 tan. See 273, 278.

1. Λυττίοις: note the interchange
 of assimilated and unassimilated forms,
 e.g. Λυκτίων l. 18. See 86 with 1.—

πόλει. ὅτι δὲ κα δόξει ταῖς πόλεσιν ἐξελεῖν ἢ ἐνθέμεν, ὅτι μὲν ἐξέ-
 λοιμεν μήτε ἐνθινον μήτε ἔνορκον ἤμεν, ὅτι δὲ ἐγγράφαιμεν ἐνθινόν
 τε ἤμεν καὶ ἔνορκον. εἰ δὲ τί κα θεῶν ἰλέων ὄντων λάβωμεν ἀπὸ
 τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἐκάτεροι. μὴ ἐξέστω
 δὲ ἰδίαί μήτε πόλεμον ἐχφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἱ
 κα μὴ ἀμφοτέροις δόξει. αἱ δὲ τινές κα ἰδίαί ἐξενέγκονται, || αὐτοὶ 10
 καὶ διαπολεμόντων, καὶ μὴ ἔνορκοι ἔστων οἱ μὴ συμπολεμόντες.
 στασάντων δὲ τὰς στάλας ἐκάτεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν
 Ἱεραπύτνιοι Ὀλεροὶ ἐν τῷ ἱερῷ, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-
 τιοι ἐν τῷ [ἰ]ερῷ τ[ῷ] Ἀπόλλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.
 στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῷ ἱερῷ τῷ
ι. Ὀρκος Λυκτίων. “ὁμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὀρά-
 τριον καὶ τὰν Ἀθαναίαν Ὀλερίαν καὶ Ζῆνα | Μο[ν]ίτιον καὶ Ἡραν
 καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατῶ καὶ
 Ἄρεα καὶ Ἀφροδίταν καὶ Κωρή|τας καὶ Νύμφας καὶ θεὸς πάντας 15
 καὶ πάσας · ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Ἱεραπυτνίοις τὸν πάντα
 χρόνον ἀπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ,
 καὶ πολεμησῶ ἀπὸ χώρας, υἱ κα καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον
 δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερά-
 πυτνίων. ἐπιορκόντι μὲν | ἤμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι
 πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἰλέος ἤμεν καὶ γίνεσθαι
 πολλ(λ)ὰ κάγαθά.” Ὀρκος Ἱεραπυτνίων. “ὁμνύω τὰν Ἑστίαν
 καὶ Ζῆνα Ὀράτριον καὶ Ἀθαναίαν Ὀλερίαν κα||[ἰ] Ζῆνα Μονί- 20
 τιον καὶ Ἡραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον
 καὶ Λατῶ καὶ Ἄρεα καὶ Ἀφροδίταν καὶ Κωρήτας καὶ Νύμφας
 καὶ θεὸς πάντας καὶ πάσας · ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Λυκτί-
 οῖς τὸν | πάντα χρόνον ἀπλῶς καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον
 καὶ ἐχθρὸν ἐξῶ, καὶ πολεμησῶ ἀπὸ χώρας, υἱ | κα καὶ ὁ Λύττιος,
 καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-
 των καὶ Λυκτίων. ἔ[π]ιορκ[κ]ῶντι τὸς θεὸς ἐμμανίας ἤμεν καὶ

13. Ὀράτριον: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for *φράτριος* with *o* for *φ* as in Ὀαζος

(51 a). The epithet would then be of Elean source (cf. *El. φράτρα* = *βήτρα*, 15), or else contain hyper-Doric *ā*. — 17. ἐπιορκόντι: see 42.5 d.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

PERIODICALS

- A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.
- Am. J. Arch. = American Journal of Archaeology.
- Am. J. Phil. = American Journal of Philology.
- Annual British School = Annual of the British School at Athens.
- 'Αθηνᾶ = 'Αθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν 'Αθήναις ἐπιστημονικῆς ἐταιρείας.
- B.C.H. = Bulletin de correspondance hellénique.
- Ber. Berl. Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.
- Ber. Sächs. Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.
- Ber. Wien. Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.
- Berl. Phil. Woch. = Berliner philologische Wochenschrift.
- Bz.B. = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.
- Class. Journ. = Classical Journal.
- Class. Phil. = Classical Philology.
- Class. Quart. = Classical Quarterly.
- Class. Rev. = Classical Review.
- Diss. Argent. = Dissertationes philologicae Argentoratenses selectae. Strassburg.
- Diss. Hal. = Dissertationes philologicae Halenses. Halle.
- Eranos = Eranos. Acta philologica Suecana.
- 'Εφ.'Αρχ. = 'Εφημερίς ἀρχαιολογική.
- Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

- Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.
 Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.
 Greek Inscr.Brit.Mus. = The Collection of Ancient Greek Inscriptions in the British Museum.
 Hermes = Hermes. Zeitschrift für classische Philologie.
 I.F. = Indogermanische Forschungen.
 I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.
 J.H.S. = Journal of Hellenic Studies.
 Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.
 Jb.f.Ph. = Jahrbücher für klassische Philologie.
 K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.
 M.S.L. = Mémoires de la Société de linguistique.
 Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.
 Mus.Ital. = Museo italiano di antichità classica.
 NeueJb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.
 Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.
 Philol. = Philologus. Zeitschrift für das klassische Altertum.
 Rev.Arch. = Revue archéologique.
 Rev.de Phil. = Revue de philologie.
 Rev.Ét.Gr. = Revue des études grecques.
 Rh.M. = Rheinisches Museum für Philologie.
 Trans.Am.Phil.Ass. = Transactions of the American Philological Association.
 Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.
 Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.
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Cf. also the brief statements in the histories of Busolt, I², 192 ff.; E. Meyer, II, 74 ff., 264, 284 ff.; Bury, 47 ff., 53 ff.; also Wilamowitz, Herakles² I. 6 ff. Beloch's extreme skepticism toward the tradition, and particularly his denial of the Doric migration, has fortunately found few adherents among

¹ These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

In the notes some details are added which were intentionally omitted from the text, but also some few important forms which were omitted through oversight or became accessible too late to be incorporated in the text; these last including some forms from the new fragments of Corinna, Berliner Klassikertexte V. ii, 32 ff., which failed to reach me until recently.

The references, except those to the present work which are mostly by section numbers and in Clarendon type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's Griechische Dialekte, I. 135 would refer to no. 135, but I, 135 to p. 135.

the historians and none among students of the dialects. See Buck, *Am. J. Phil.* XXI, 319.

P. 2, note 2. The "much more problematical" view referred to is that of Kretschmer in the article cited above. Skepticism is now expressed also by Solmsen, *Beiträge zu griech. Wortforschung* I, 93, note 2.

Pp. 6, 7. As a general term covering the Aeolic and the Arcado-Cyprian or Achaean group, and corresponding to the use by some scholars of either Aeolic or Achaean in a wider sense, "Central Greek" has been proposed by Thumb in the article cited above, but has not met with favor. We prefer to differentiate the Aeolic of the north and the Achaean of the south, while recognizing their striking affinities, and, when a term covering both is desired, to speak simply of Aeolic-Achaean.

P. 6, note. The view referred to is that which is elaborated from the archaeological standpoint by Ridgeway, *Early Age of Greece*, and from the linguistic standpoint by Meister, *Dorer und Achäer*. Against this cf. Ed. Meyer II, 72 "Von archaeologischer Seite hat man mehrfach eine 'vorachaische' Bevölkerung und Cultur des Peloponnes und eine achaische Einwanderung Jahrhunderte vor der dorischen construiert. Das sind reine Luftgebilde, über die eine Discussion unmöglich ist, da ihnen jede historische Grundlage fehlt"; and, on the linguistic side, Fick, *Woch. f. Klass. Phil.* 1905, 593 ff.; Thumb, *Neue Jb.* 1905, 385 ff.; Schwyzer, *J. F. Anz.* XVIII, 46 ff.; Buck, *Class. Phil.* II, 245, note.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, *Die Makedonen*.

3. Kühner-Blass I, 26 ff. and the literature cited.

4. Kirchhoff, *Studien zu Geschichte des griechischen Alphabets*, 4th ed. Roberts, *Introduction to Greek Epigraphy*. Larfeld, *Handbuch der griechischen Epigraphik*, 316 ff. Fr. Wiedemann, *Zt. oest. Gymn.* LVIII, 222 ff., LIX, 673 ff.; *Klio* VIII, 523 ff.

4.4. On $\Upsilon = \sigma\sigma$ see Foat, *J. H. S.* XXV, 338 ff., XXVI, 236 ff. $\tau\acute{\epsilon}\tau\alpha(\rho)\rho\epsilon\varsigma$ etc. in the sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) removes all suspicion from the reading $[\theta]αλάττης$ at Teos (no. 3 B 22-23).

5. Buck, *Class. Phil.* II, 275 ff., and, for further Lesbian examples, Hoffmann II, 355 ff.

8. Brugmann *Gr. Gr.* 29, 32. Hatzidakis, *K. Z.* XXXVI, 589.

9. Solmsen, K.Z. XXXII, 513 ff.; Rh.M. LVII, 600 ff. *θιαρός* occurs in two late decrees of Corcyra and Epidamnus (Inscr. v. Magnesia, nos. 44, 46).

9.2a. Sadée, De Boeot. tit. dial., 80.

10. The change of *ἐν* to *ιν* has nothing to do with the position before vowel or consonant, as was once thought, but is probably due to the proclitic character of the word. Once established, *ιν* passed over to the compounds regardless of their accent. With regard to *ἀπεχομίνος* etc., the *ε* was unaccented in the nom., and possibly in these acc. forms (our accentuation of them as *-μίνος* is merely for convenience, see 103a). But other examples of *ι* are lacking even for unaccented syllables (cf. *ἐδικάσαμεν* also in no. 16), and without further material it is useless to attempt any more precise formulation of the conditions. Cf. Solmsen, Bz. B. XVII, 335; K. Z. XXXIV, 451. Baunack, Ber. Sächs. Ges. 1893, 118. Buck, Class. Phil. II, 268.

It is not accidental that Pamphylian, which agrees with Arcado-Cyprian in several important features (see p. 8, note), has not only *ι πόλι* = *ἐν πόλι*, but also regularly *ις* = *ἐς*, *εἰς*, and that *ις* also occurs several times at Vaxos, but rarely elsewhere. Cf. Meister, Ber. Sächs. Ges. 1904, 23.

11. Kretschmer, K.Z. XXXI, 375 ff. For *ιστία* cf. also Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 191 ff., 213 ff.; Sommer, Griech. Lautstudien, 94 ff.; Ehrlich, K.Z. XLI, 289 ff.; Buck, I.F. XXV, 257 ff.

For Att. *χίλιοι* (cf. also 76, 117) the assumed **χίλιωι* may be dispensed with, if we adopt the view of Wackernagel, I.F. XXV, 329, that *ε̄* in *ἐλι* gives Att. *ιλι* by assimilation, for which he cites also Att. *Μιλίχιος* for *Μελίχιος*, *Μηλίχιος*, *μέλλιχος* of the other dialects. Wackernagel also discusses the change of *ε̄* to *ι* in *ιμάτιον*, which is the regular spelling in Attic, while elsewhere we find the spelling to be expected (cf. *εἶμα*), namely *ἐμάτιον* (our no. 8.2), *εἰμάτιον*, *εἰματισμός* (cf. Ditt. Syll. 653 passim, 939).

12. Cf. also the ethnicon *Παρόχθεος*, SGDI. 2524 = *Περόχθεος*, A.M. XXXII, 65.

A similar change before *λ* appears in *Δαλφικόν* of the earliest Delphian coins and *Δαλφοί* of an unedited Delphian inscription. Cf. Perdrizet, Rev. Ét. Grec. XI, 422.

13. Buck, Class. Phil. II, 253 ff.

13.3. Boeot. *ποκα*, *οὔποκα* occur in the new fragments of Corinna.

17. Schulze, Gött. Gel. Anz. 1897, 904.

19. Solmsen, K.Z. XXXIV, 554 ff.; Rh.M. LVIII, 612, LIX, 493 ff. Buck, Class. Phil. II, 270.

20. For *Ἄμφικτίονες*, *Ἄμφικτίονες*, see Kretschmer, K.Z. XXXI, 429, 669. For *αἰσιμνάτας*, *αἰσωννήτης*, see Solmsen, Beiträge zur griech. Wortforschung

I,58 ff., where *μάλυβδος* beside *μάλιβος* and some other similar cases are discussed.

28. Until there is other evidence that Meg. *Ε* is used for the genuine diphthong *αι*, the forms *τεδε* and *αιε* of the early Megarian inscription (Wilhelm, A.M. XXXI, 89 ff.; cf. Solmsen *ibid.* 342 ff.; Baunack, *Philologus* LV, 474; Keil, *Gött.Nachr.* 1906, 231 ff.; Schwartz, *ibid.* 240 ff.), though taken as *ταδε* and *αλλαι* by Keil, are best understood, with Solmsen, *Beiträge zur griech. Wortforschung* I, 96, as *τηδε*, which occurs IG. VII.52, and *αλλη*. Cf. 132.6, where they are so cited.

28a. The lexicons give *εκῖσις*, doubtless because of *τίσις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *εκτησις* is decidedly the more usual in the papyri (Mayer, *Gram.d.Papyri*, 91), thus agreeing with Ion. *εκτησις* (SGDI.5532.17) and Arc. *εστεισις* (no.18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

34a. For *τότο* = *τούτο*, cf. Kretschmer, *K.Z.* XXXIX, 553 ff.

35a. Cf. Schulze, *Quaestiones Epicae*, 52 ff.; *Gött.Gel.Anz.* 1897, 904. Hoffmann II, 430 ff. Solmsen, *Untersuchungen zur griech. Laut- und Verslehre*, 169 ff.

38. For Attic cf. Meisterhans 67 ff.

39. For Attic cf. Meisterhans 36 ff.

41.1a and 94.6. Cf. Buck, *Class. Phil.* II, 263 ff., where Arc. *κεπί*, A.M. XXXI, 229, was overlooked; and most recently, on the situation in Lesbian and Boeotian, Nachmanson, *Glotta* II, 135 ff. But further inscriptional evidence is wanted before the question can be regarded as settled.

41.2. For *ω* from *ωο* in all dialects, not West Greek *ā*, cf. Buck, *Am.J. Phil.* XXI, 321; Ehrlich, *K.Z.* XL, 355 ff. Otherwise Jacobsohn, *Philologus* LXVII, 35. For Boeot. *Σανκράτεις* etc. cf. also Buck, *I.F.* XXV, 262 ff.

41.4. It is the prevailing view that original *āfo* or *āfω* gives Att. *εω*, never *ω*, and that e.g. Att. *τιμωρός*, *κοινών* must be from **τιμᾶ-φορός* or **τιμᾶ-φωρός*, **κοινᾶφών*. Cf. Wackernagel, *K.Z.* XXVII, 263; Johansson, *Bz. B.* XV, 169; Eulenberg, *I.F.* XV, 138. Against this rightly Ehrlich, *K.Z.* XL, 354 ff., although the conditions governing the distribution of Att. *εω* and *ω* are still in part obscure.

41.4a. Hoffmann III, 281, 522; Smyth 343 ff.; SGDI.5278, 5311.

41.4c. Buck, *Glotta* I, 131 ff.

42.1. For Dor. *η* even from *εφα*, cf. also Ahrens II, 193; Kühner-Blass I, 203; Thumb, *Griech. Sprache im Zeitalter des Hellenismus*, 93 ff.; Zupitza, *K.Z.* XLII, 75. The change is not merely late Doric. Aside from *ἦρ*, *βλήρ* in Alcman, *κρής* in Aristophanes, etc., some of the inscriptional examples

are very early, e.g. Ther. Κληγόρας IG.XII.iii.1461. Delph. ἐννή, not previously quoted, occurs B.C.H.XXVII,22,26.

Like Rhod. Ἀγγίναξ also Ion. Ἡγγίναξ SGDI.5616.13 (Smyrna), Ἀρχήναξ ibid.5471b (Thasos) in contrast to Ἀρχεάνακτος ibid.5691 (Erythrae).

42.2. For Dor. η from ε̄ cf. also Kühner-Blass I,203; Bechtel, Bz.B. XXI,231; Björkegren, De sonis dial. Rhod., 50; Solmsen, Berl.Phil.Woch. 1904,662; Wilhelm, Oest.Jhrb.IV,80 (Arc. Πανῆς = Meg. Πανέας). Note also Arg. Τρυγῆς, our no. 82.

42.5a. Sadée, De Boeot. tit. dial., 84 ff.

42.5b. For ω in Tarentine writers, e.g. τῶς = τέος, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544.

42.5d. J. Schmidt, K.Z.XXXVIII, 39 ff. Cret. κοσμόντες etc., Solmsen, K.Z.XXXII, 532 ff. Delph. ποιόντων, Heracl. ποιόντασσι, Buck, Glotta I, 130. Mess. ποιόντι occurs Inschr.v.Magnesia 43.29.

42.6. Delph., Heracl. ποιόντι, Buck, Glotta I,129.

44.1. It is commonly held that αα gives West Greek ā. But cf. Buck, Class.Phil.II,255 ff.

46. J. Schmidt, K.Z.XXXII,321 ff.

49.1. Πιοσίδανι, A.M.XXXII,304.

49.3. ὀδεός is also attested for Achaean, Ἐφ. Ἀρχ.1908,97. It was doubtless common to all the West Greek dialects.

50-55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff.

51. Meister, Dorer und Achäer I, 38 ff., 58, 87 ff.

52a. J. Schmidt, K.Z.XXXIII,455 ff. Solmsen, K.Z.XXXII,273 ff.; Untersuchungen zur griech. Laut- und Verslehre, 186 ff.

52b,c. Thumb, I.F.IX,336 ff.; I.F.Anz.XIV, 9, XIX,19. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 187 ff. Sommer, Griech. Lautstudien, 90 ff.

54. Wackernagel, K. Z. XXV, 260 ff. Kretschmer, K. Z. XXI, 440 ff. Schulze, Quaestiones Epicae, 6 ff., 84 ff., 352 ff. Hoffmann III, 372, 391 ff., 407 ff. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 181 ff., 302 ff.

The history of σϕ in *ῥίσϕος* etc. is so nearly parallel to that of νϕ etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the ϕ of σϕ survives longer than that of νϕ etc., e.g. in the Law-Code *ῥισϕόμορον* beside *κσένιό* and *καλῶς*; and perhaps also in the case of Hom. *ἴσος* and *νούσος*, on which most recently Jacobsen, *Hermes* XLIV, 79 ff.

55. βρ = ϕρ. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 175 ff.

57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

58b. In connection with Argol. *lapós* mention should have been made of *ικέτας*, no. 75. Cf. Sommer l.c., 24.

59.1. Meister, Dorer und Achæer I, 7 ff. Meister's view that the change was restricted to Sparta is untenable. A new exception is our no. 69. See also p. 288.

59.2. Meister *ibid.* 55 ff.

60. Weisschuh, De rhotacismo linguae Graecae.

60.1. Meister II, 49 ff.

60.3. Hoffmann III, 576 ff.

61. Kretschmer, K.Z. XXXII, 513 ff. Buck, Class. Phil. II, 247 ff.

61.6. *ἤμισος* (τὸ *ἤμισον*) in Phocis, Rhodes, and Astypalaea is probably a contamination of *ἤμισσος* with *ἤμισος* of the *κοινή*.

63. On Cret. *Πύτιος*, Meister, Dorer und Achæer I, 78 ff.

64. Meister, Dorer und Achæer I, 25 ff.

67. Kretschmer, K.Z. XXII, 426 ff. Jacobsohn, K.Z. XLII, 264 ff.

68. Brugmann, Gr. Gr. 112 ff., with literature cited.

68.2. In calling the γ of *γέφυρα* unexplained I had overlooked for the moment the probable explanation that it is due to dissimilation from the ϕ . So also Dor. *γλέπω* (Aleman), *γλέφαρον* (Aleman, Pindar, etc.) = *βλέπω*, *βλέφαρον*. Cf. Solmsen, Ueber dissimilations- und assimilationserscheinungen bei den altgriechischen gutturalen, 5; Mansion, Les gutturales grecques, 60.

68.4a. *δαύγα* is now attested for Cyprian also. Cf. *Δανγαφορίῳ*, Meister, Ber. Sächs. Ges. 1908, 2 ff.

69.3. Schulze, K.Z. XXXIII, 318 ff. Kretschmer, K.Z. XXXV, 608.

69.4. Like *ἔππασις* is *ἀππασάμενος*, from **ἀν-ππᾶ-*, in the new fragments of Corinna.

71a. Brugmann, Gr. Gr. 80. Jacobsohn, K.Z. XLII, 274.

72. Solmsen, A. M. 1906, 347 ff.; Beiträge zur griechischen Wortforschung I, 106 ff.

73 ff. On relics of Aeolic *νν* etc. in Chios and other once Aeolic, later Ionic, territory in Asia Minor, see **184 a**; at Eleusis (*Ἰμμάρδος*), Solmsen, Rh. M. LVIII, 623; in Macedonian, Solmsen, I. F. VII, 48, Hoffmann, Die Makedonen, 125 ff.

76. On the difficult question whether in the intermediate stage of the development of *σμ* etc. σ became *z* or *h*, cf. Sommer, Griech. Lautstudien, 25 ff. and the literature cited.

77.2. $\nu\sigma$ + consonant may arise in new formations and undergo the same development as secondary intervocalic $\nu\sigma$. Cf. Lesb. *ἔκκοστος*, 116*a*, and Corcyr. *ἔκκοζιούσθω*, 140.3*b*.

77.3. *ἀνήκοσαν* etc. in a late inscription of Cyrene I suspect of being an artificial, not an inherited, Aeolism. Cf. *Class.Phil.* II.272.

80. For $\rho\rho$, especially in Boeotian, cf. Solmsen, *Rh.M.* LIX, 486 ff. But in just what dialects, besides Attic, West Ionic, Arcadian, Elean, and Theran, $\rho\rho$ is to be recognized as normal, cannot be determined with any certainty from the existing evidence. In some dialects where we find a few examples both of $\rho\rho$ and of $\rho\sigma$, or even of $\rho\sigma$ only, the latter may be so late as to be easily attributable to *κοινή* influence. But it is also possible that in some dialects $\rho\rho$ was only an occasional colloquialism and that $\rho\sigma$ was preserved, even without external influence, in careful speech. Cf. 86, p. 68. The isolated *κάρρων* (also in *Tim. Locr.* and *Plut. Instit. Lac.*) is especially significant. But we do not feel warranted as yet in assuming that $\rho\rho$ was common to the West Greek dialects in general.

81. For $\tau = \sigma\sigma$ in Ionic, cf. 4.4.

81*a*. On late Cretan *βάλαθθα* etc., cf. Thumb, *Neue Jb.* 1905, 391; Meister, *Dorer und Achæer* I, 68 ff. But against the latter's understanding of *εγραπσε* of the Law-Code as *ἐγράπισε = ἐγράφθη*, cf. Jacobsthal, *I.F.* XXI, Beiheft, 18 ff.

81*b*. Schulze, *Gött.Gel.Anz.* 1897, 900 ff.

82. Lagercrantz, *Zur griech. Lautgeschichte*, 19 ff. For $\sigma\sigma$ add Coan *ὄσσος*, Calymn. *δικασσέω*.

84. On the question of Megarian $\delta\delta$ or ζ , cf. Lagercrantz, *Zur griech. Lautgeschichte*, 27. Meister, *Dorer und Achæer* I, 160. Earlier inscriptional evidence is needed to settle the matter.

The Rhodian vase with the inscription containing *Δεύς* is now published by T. L. Spear in *Am.J.Phil.* XXIX, 461 ff. There seems to be no reason to doubt its Rhodian provenance.

84*a*. Note also Boeot. *φράττω* (Corinna) = *φράζω*.

85.1. Buck, *Class.Phil.* II, 266, with literature cited.

86 and 96. Mucke, *De consonarum in Graeca lingua praeter Asiaticorum dialectum Aeolicam geminatione*.

87. On *δάκτυλος*, cf. Brugmann, *I.F.* XI, 284 ff.

88. Kretschmer, *K.Z.* XXXIII, 603 ff.

89.1. G. Meyer, 304 f. A sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) shows a doubling of dentals after a consonant, e.g. *ὀκτώ*, *ἔκττη*, *ἠνείχθησαν*, and, in sentence combination, *ἐκ ττώ*, *ἐκ ττώγ*,

89.3. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 165 ff.

89.5. Brugmann, Grundriss II.i, 44 ff., with literature cited.

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss. Arg. IX, 351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.1. The type of crasis seen in *τάριστερόν*, that is really elision as we believe, is the usual one in Argolic. Another instance is seen in Πολυμέδης *ἐποίηε ἡαργείος* (ὁ Ἀργείος), B.C.H. XXIV, 448. Epid. *ταίσκλαπιεῖ* (τῶι Αἰσ-) is disputed, cf. IG. IV. 1203. Cf. also Rhod. Ἀμοιβίχῳ (ὁ Ἀμ-), no. 97; Arc. *τάπόλλωνι* (τοῖ Ἀπ-), Ἐφ. Ἀρχ. 1903, 178.

94.6. See above, p. 290.

94.7, end. In view of the frequent elision in Argolic (above, note to 94.1), Aegin. *κοῖκος* is more probable than *κῶκος*.

95. Günther, Die Präpositionen in den griechischen Dialektinschriften, I.F. XX, 37 ff. Solmsen, Rh. M. LXII, 329 ff. Kretschmer, Die Apokope in den griechischen Dialekten, Glotta I, 34 ff.

πέρ before vowels, as in Delph. *πέροδος*, occurs also in Thess. *πὲρ ἱερῶν*, no. 28.40, Cypr. *περ' Ἐδάλιον*, no. 19.27, in Boeot. *περάγης* = *περιαγής*, in the new Corinna fragments, and in the Locrian or Aetolian ethnicon *Περόχθεος* A.M. XXXIII, 30.

With Thess. *ἀπ*, *ἵπ*, cf. *ἀππέμψει* and *ἵββάλλειν*, once each in Homer.

102. Sommer, Zum inschriftlichen *νῦ ἐφελκυστικόν*, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

105.1 a, 2 b. Solmsen, Rh. M. LIX, 494 ff.

106.1 a. Thess. -α from -ωο, Ahrens I, 222; Hoffmann II, 533; J. Schmidt, K. Z. XXXVIII, 29 ff.; as original locative, Brugmann, Gr. Gr. 225; as original genitive in -α and cognate with Lat. -i, etc., Kretschmer, Glotta I, 57 ff. I am convinced of the correctness of the first-named view, as preferred in the text. -ωο occurs IG. IX. ii. 458, 459, 511, 1036.

On Cypr. -ὄν, E. Hermann, I. F. XX, 354 ff., but the explanation is not convincing to me.

106.2. On distribution of -α, Buck, Class. Phil. II, 266.

107.1. Keil, Gött. Nachr. 1899, 151 ff.

107.3. On -εσσι, Buck, Class. Rev. XIX, 249 ff.; Class. Phil. II, 273 ff. On -ας (cf. also 226, 279), G. Meyer 475, and most recently Sommer, I. F. XXV, 289 ff.

107.4. Buck, Class. Phil. II, 266 ff., with literature cited.

Cret. *θυγατέρας* etc. It is of course not accidental that the analogical introduction of -ας beside -ας (*θυγατέρας* also occurs) is found in just that dialect in which the *ā*-stems show by-forms in -ας and -ας (104.8).

108.2. On the question of Thess. Ἰπποκράτεις etc., cf. Hoffmann, Philologus LXI,245, LXII,155 ff.; Bechtel, Hermes XXXVII,631 ff.

Boeot. Μέννα etc. (full material in Sadée, De Boeot. tit. dial., 50 ff.) are generally taken as τ-stem forms, either vocatives or nominatives without s. Cf. Kretschmer, K.Z. XXXVI,268 ff.; Meister, Ber. Sächs. Ges. 1904,32. But as forms in -η are not found in the dialects which keep the τ-inflection, while vocatives in -η from σ-stems are known and Boeotian shows the σ-inflection in other case-forms, we prefer to assume that these forms too belong to the adopted σ-stem type. Still different views, but too general and vague to carry conviction, are expressed by Sadée l.c., and Solmsen, Berl. Phil. Woch. 1906,181.

111.4. -ῆς is probably not from -ηυς, like βῶς beside βούς from *βουυς (37.1), but owes its η to the analogy of -ηος etc. Dat. pl. Μαντινέσι in an Elean decree (SGDI.1151.17) shows a similar extension of η at the expense of ου, and is perhaps the Arcadian, rather than a true Elean, form.

112.6. Cf. Lac. dual ἐπάκοε beside ἐπακόῶ, no. 67, note.

114.1. The new fragments of Corinna bring the first evidence of ἴα in Boeotian. On the use of Cret. ἰός, Buck, Class. Phil. I,409 ff. On πρώτος, πρώτος, Buck, Class. Phil. II,255 ff.

114.3. With τρῖς as nom., and τέρορες as acc. (107.4), cf. τέρορας as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

114.5. πεντός is attested also for Amorgos (IG. XII.vii.301.5), but here it is due to the analogy of πέντε, not to assimilation of πτ to ττ as in Crete.

116. On Lesb. εἴκοστος etc., Buck, Class. Rev. XIX,242 ff. Thess. ἱκοστος occurs IG. IX.ii.506.47.

119.2a. J. Schmidt, K.Z. XXXVI,400 ff.

122. On the distribution of τοί and οί, cf. Solmsen, Rh. M. LX,148 ff.; Buck, Class. Phil. II,253. But the West Thess. τοί there mentioned is to be taken as dat. sg. τῶι as read IG. IX.ii.241.

123. Cf. also Thess. οἶνε, IG. IX.ii.460.5.

125.1. Buck, Class. Phil. II,259 ff.

126. Elean should have been mentioned among the dialects which show the relative use of the article. Cf. no. 60.11,12.

129.2a. On Locr. φότι, cf. Wackernagel, Rh. M. XLVIII,301 ff.; J. Schmidt, K.Z. XXXIII,455 ff.

129.3. Buck, Class. Rev. XIX,247.

132.2. Buck, Class. Phil. II,256. While it would be not at all surprising to find ὄρα etc. in other dialects than West Greek and Boeotian (cf. 224a), we know no certain examples as yet. Arc. τ[ε]ιδενί, as read by Wilhelm, A. M. XXXI,228, is very doubtful.

132.4. J. Schmidt, K.Z. XXXII, 412 ff.

132.9. Buck, Class.Phil.II, 255. Boeot. *ποκα*, *ὄποκα* are now attested in the new fragments of Corinna. Lac. *ὄκα*, Ἐφ. Ἀρχ. 1900, 159.

132.9a. Cret. *ᾶς* always means *so long as*, never *until*. Cf. Jacobsthal, I.F. XXI, Beiheft, 118. So in Heraclian (Heracl. Tab. I. 100), *until* being expressed by *ᾶχοι ᾶ*.

133.5. Delph. *ξίος* (not in Wendel's Index) B.C.H. XXII, 321.

135, 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F. XX, 1 ff.

135.4. Buck, Class.Phil.II, 264, with literature cited.

135.6a. Of the numerous discussions of the relation of *πρός* to *πρότι* the most recent is that of Jacobsohn, K.Z. XLII, 279 ff.

135.6b. J. Schmidt, K.Z. XXXVIII, 17 ff. Thumb, Neue Jb. 1905, 396. Zubaty, I.F. Anz. XXII, 59 ff. Kretschmer, Glotta I, 41 ff.

136.2. In addition to Miss Kellermann l.c., 75, and Günther l.c., 182, cf. Solmsen, Rh.M. LXI, 495 ff.

136.8. On Delph. *ἀντι φέρεος*, Buck, I.F. XXV, 259 ff.

136.11 (addition). *ὑπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

138.3. Buck, Class.Phil.II, 256 ff.

139.2. For *-υθο* etc. we prefer the older explanation, as given in the text, to Schulze's suggestion quoted by Sadée, De Boeot. tit. dial., 23.

141. Buck, Class.Phil.II, 257 ff., with literature quoted.

142. Buck, Class.Phil.II, 251 ff.

143. Schulze, K.Z. XXXIII, 126 ff.

144a. For Ion. *ἦνεκα*, add *ἦνεχθησαν* from Ephesus (see above, to 89.1).

146.1. *λελάβηκα* is also Arcadian, cf. no. 18.14.

147.3a. Solmsen, K.Z. XXXIX, 215.

148. G. Meyer, 203, 413. Meisterhans 169. Hatzidakis, Ἀθηνᾶ VIII, 458 ff.

150. Schulze, Hermes XX, 491 ff. Solmsen, Rh.M. LIX, 161 ff. Until recently all the known East Ionic examples were from Chios, Teos, or Erythrae. Now also from Miletus *ἐξαμόσει* SGDI. 5496, *κατακτείνουσιν* Jb. Arch. Inst. 1906, Anz., 16.

151.1. On aor. subj. *σᾶ* cf. Solmsen, Rh.M. LXI, 164 ff. That Arc. *βωλεύσανται*, Inschr. v. Magnesia 38.46, wrongly corrected to *βωλεύσ(ω)νται* by Kern, belongs here, is pointed out by Meister, Ber. Sächs. Ges. 1904, 10, and had also been recognized independently by me. But Epid. *ποιήσαι*, reckoned here by Solmsen, I prefer to regard as an optative (177).

151.2. There is no certainty that Thess. *δυνάεται* (no. 27) and Arc. *κακριθέε* (no. 16.15) are to be so understood, rather than as *δυνάεται*, *κακριθέε*, though we regard the former as more probable. The Arcadian form is also taken by some as *κακριθέε* ξ , and the contracted *έσδοθή* occurs in the later no. 18.52.

152.4. A still different type, with the optative sign added directly to σ , is seen in Cret. *φέρκοιεν* SGDI.4982, and also in *διαλύσιαν* *ibid.* 5004, if the latter is really an optative.

157. Hoffmann I, 263 ff., II, 574 ff. Buck, *Class. Phil.* II, 274 ff.

158. Buck, *Class. Phil.* II, 265.

159. In Delphian there are several other examples of $-ώω$ (see Wendel's Index 190 ff.) but none certain of $-ήω$. For *συλήοντες*, which occurs twice among over two hundred instances of *συλέοντες*, is perhaps only a graphic variant. Cf. J. Schmidt, *Pluralbildung d. idg. Neutra*, 329. For Boeotian add *στεφανώμεν* from Thespieae, B.C.H. XXV, 361. *στεφανώι* occurs also at Eleusis, but here only as the result of the confusion between α and ω (Meisterhans 66). It is not clear whether the late Lesb. *τίμαι*, *στεφάνοι* are from $-αει$, $-ωει$ or from $-αι$, $-οι$ (in either case we should expect *στεφανώι*), or are simply the Attic forms and to be accented *τιμάι*, *στεφανοί*.

161.1. J. Schmidt, *Ber. Berl. Akad.* 1899, 302 ff.

161.2. J. Schmidt, *Pluralbildung der idg. Neutra*, 326 ff. For Dor. *μοιχάω* (Cret. *μοικίον*) = usual *μοιχεύω*, cf. Wackernagel, *Hellenistica*, 7 ff.

164.3. For $-σις$ cf. Buck, *Class. Rev.* XIX, 244 ff.

164.7. Solmsen, *Beiträge zur griech. Wortforschung* I, 116 ff.

164.8. Buck, *Class. Phil.* II, 267. Jacobsohn, *Philologus* LXVII, 29. Solmsen, *Beiträge zur griech. Wortforschung* I, 98 ff.

165.4. The origin of this class, which is of course to be distinguished from that of the agent-nouns in Att. $-εών$, Ion. $-ών$, but Dor. $-άν$, from $-άφων$ (41.4), is obscure. Cf. Brugmann, *Grundriss* II, 301.

166.1. Buck, *Class. Phil.* II, 267. Solmsen, *Beiträge zur griech. Wortforschung* I, 98.

166.2. Solmsen, *Rh. M.* LIX, 498 ff.

168 a-d. Sadée, *De Boeot. tit. dial.* 17 ff. Solmsen, *Rh. M.* LVIII, 603 ff., LIX, 596 ff.

169-178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 296), may be mentioned: K. Meister, *Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften*, I.F. XVIII, 133 ff.; Rüttgers, *De accusativi, genetivi, accusativi usu in inscriptionibus archaicis Cretensibus*, Bonn 1905; Jacobsthal, *Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften*, I.F.

XXI, Beiheft; Edith Frances Claplin, *The Syntax of the Boeotian Dialect* (Bryn Mawr dissertation).

174. Jacobsthal, l.c., 87 ff., whose Arcadian examples, however, should be replaced by those given in our text.

176. Jacobsthal, l.c., 93 ff.

177. Jacobsthal, l.c., 90 ff.

178. Jacobsthal, l.c., 83 ff.

179. Buck, *Class. Phil.* II, 258 ff., with literature cited. Jacobsthal, I.F. XXI, Beiheft, 143 ff. Jacobsohn, *K.Z.* XLII, 153.

182. Among the important Ionic characteristics should have been mentioned: Contraction of $\sigma\eta$ to ω . 44.2.

274-280. Thumb, *Die griechische Sprache im Zeitalter des Hellenismus*. Buck, *The General Linguistic Conditions in Ancient Italy and Greece*, *Class. Journ.* I, 99 ff.¹ Wahrmann, *Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus*.

279. More commonly known as the Achaean-Doric $\kappa\omicron\nu\eta$, after Meister II, 81 ff. See Buck, *The Source of the so-called Achaean-Doric $\kappa\omicron\nu\eta$* , *A.J. Ph.* XXI, 193 ff.

¹ The portion of this article which deals with Greece, and also the statements in the text, are condensed from a more comprehensive but unpublished study of this subject.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of ρ is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus (ρ)κατι, i.e. ρκατι or ικατι, stands in the position of ικατι, and να(ρ)ός in the position of ναός. ρ stands in the position of κ.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. ε̄, δ̄, ι, by η, ω, ι, or Cret. π, κ, by φ, χ. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in Clarendon type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heracleian Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

- ἀ = α. 58 α
 ἀράταται Lac. 53
 ἀβέλιος Cret. = ἥλιος. 41.3
 ἀβλοπία Cret. = ἀβλαβία. 5
 ἀγαίος Delph., *admirable, wonderful* (?). Cf. Etym. Mag. ἀγαίος· ἐπιφθονὸν ἢ θαυμαστὸν. No. 51D38, note
 ἀγαλμα = ἀνάθημα. No. 35, note
 ἀγαλματοφόρ El. = ιερῶνυλος. 107.1, no. 60.13, note
 ἀγαρρις West Ion., *assembly*. 5, 49.2, 80 with α
 Ἀγασιλῆος Eub. = Ἀγασίλω. 41.4, 53
 ἀγέλαι Cret., *bands* in which the Cretan youth were trained
 ἀγέλαοι Cret., *ephebi*, members of the ἀγέλαι. 31, no. 113.11, note
 ἀγερσις East Ion., *assembly*. 49.2
 Ἀγλαω-, Ἀγλω-. 41.2
 ἀγνός = ἀγω. 162.6. ἀχρηκότας, 66
 Ἀγόλαος Meg. = Ἀγέλαος. 167
 ἀγορά Delph., Thess. = ἐκκλησία
 ἀγορανομίω Thess., *preside over the assembly*, like Att. ἐπιστατέω. See preceding. In other states the ἀγορανόμοι were officers in charge of the market etc.
 ἀγόρασσις Boeot. 164.3
 ἀγρέω Lesb., El., ἀγρέω Thess. = αἰρέω. Lesb. ἀγρέειτες, καταγ[ρ]έθηι, κατάγρετον, προαγρημένω. El. ἐξαγρέον. Thess. ἐφάγρεθειν. So also Lesb. ἀγρεσις, Thess. ἀγρεσις = αἰρεσις. Cf. Hom. παλινάγρετος, αὐτάγρετος. Akin to ἀγρα
 ἀδεαλτώσαι El., from ἀδεαλτώω = ἀδηλώω, ἀφανίζω. 59.3, 152.4, no. 61.12, note
 ἀδελφεός = ἀδελφός. 164.9
 ἀδευτιαί Cret. = ἀδελφαί. 71, 164.9
 ἀδηλώω Heracl., *make invisible*
 ἀδηνέως *without fraud, plainly*. Chian ἀδηνέως γεγωνέοντες, *calling out plainly*, no. 4 B. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς
 ἄδος ὁ Ion., *decree*. See ἀνδάνω
 ἄελιος = ἥλιος. 41.3
 ἀζαθός Cypr. = ἀγαθός. 62.4
 ἀζεῶν Delph., *convict*. 77.2, no. 53.17, note
 Ἀθαββος Delph. = Ἀθαμβος. 69.3
 αἰ West Greek, Aeol. = εἰ. 134.1, 2 c
 αἰ Dor. etc. = ἦ adv. Cret. αἰ also final and temporal. 132.5, 8 a, 9 a
 αἰ Lesb., αἰῖ Ion., αἰν Thess. = αἰεῖ. 133.6

- ἀδασμος** Ion., *under perpetual lease*. 133.6
αἰρεῖ Cyp., Phoc. = *del.* 53, 133.6
αἰλέω Cret. = *αἰρέω*. 12
αἰλος Cyp. = *ἄλλος*. 74 b
αἰλότρια El. = *ἀλλότρια*. 74 b
αἰμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. *αἰμάτια· ἀλλάντια*
αἰμίονος Lesb. = *ἡμίονος*. 17
αἰμίονος Lesb. = *ἡμίονος*. 17, 61.6
ἀίν Thess. = *del.* 133.6
αἶνος Delph., Meg., *decree*. Cf. Et. Mag. *αἶνος· ψήφισμα* and Hesych. s.v. *αἰρεθῆς* Ther. = *αἰρεθείς*. 78
αἶσα, *share*. 191
αἰσιμνάτας, αἰσιμνάντες Meg. = *αἰσιμνήτης* etc. 20 with App., 258
Αἰσιόδοτος Lesb. = *Ἡσιόδοτος*. 17
ἀκεύω Cret. = *ἀχεύω*
ἀκρατής Ion. = *ἀκρος*. Cf. *καρτερός*
ἡκρόθινα τὰ Delph. = *ἀκρόθινα* (or *ἀκρόθις*, reading τὰν ἀκρόθινα). 58 c, no. 51D47, note
ἡάκρος Corcyr. = *ἀκρος*. 58 c
ἡακροσκύρια Heracl., *heights covered with brushwood*. 58 c
ἄρανεός El., *wholly, in full*. 55, no. 59.4, note
ἀλια *assembly*. (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = *ἐκκλησία*
ἀλιαία Arg., Mycen. = *ἐκκλησία*
ἀλιασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. *βουλᾶς ἀλιασμα*); (2) Rheg., *decree of the ἀλια*
ἀλιασσις Arg., *act of the ἀλιαία*. 164.3
ἀλιασταί Arc., in form = Att. *ἡλιασταί*, but title of Tegean officials who enforced penalties, etc. (no. 18)
ἡάλιος Arg. 58
ἄλιονις Epid., *stuccoing*. 77.3 a
ἄλιος Dor., *ἄλιος* Lesb. = *ἥλιος*. 41.3
ἄλισσομαι Thess. = *ἀλίσκομαι*. 52 c, 89.1
ἄλλα Lesb., *elsewhere*. 132.5
ἀλλᾶ Cret., Corcyr., *otherwise*. 132.5
ἀλλεῖ Meg., Delph., *elsewhere*. 132.2
ἀλλοπολία Cret. = *ἀλλοδημία*. Cf. Cret. *πόλις = δῆμος*
ἀλλότερος Lesb. = *ἀλλότριος*. 19.2
ἀλλότριος Cret. 89.4
ἄλλυ Arc. = *ἄλλο*, 22
- ἄλλυ** Lesb., *elsewhere*. 132.4
ἄλφον Cyp., *plantation*. No. 19.9, note
ἀλογός Ion. = *ἀλουργός*. 44.4
ἄλωμα Boeot. = *ἀνάλωμα*. Not an original un-compounded form, but abstracted from *ἀνάλωμα*. Hence the absence of *φ*
ἄμᾶρα Locr. = *ἡμέρα*. 12, 58 b
Ἀμᾶριος Ach. 12
ἄματα Aetol. = *ἀδόλω*? No. 62.2, note
ἄμβρ[6]την Lesb. = *ἀμαρτεῖν*. 5, 49.2 a
ἄμετ Delph. = *ομοῦ*. 132.2
ἄμέν late Cret. = *ἡμεῖς*. 119.2 a
ἄμερα with lenis. 58 b
ἄμέτ, ἄμέτς. 57, 58 b, 76, 119
ἄμιθρέω Ion. = *ἀριθμέω*. 88
ἄμμες, ἄμμε Lesb., *ἄμμε* Thess. = *ἡμεῖς, ἡμέας*. 76, 119
ἄμμόνιον Delph., *penalty for delay*. From *ἀναμένω*. Cf. Hom. *καμμοῖτη = καταμονή*
ἄμοιρά Corinth. = *ἀμοιβή*. 51 a
ἄμπ- in early Cretan words, see under *ἄμφ-*
ἄμπλωργικός Heracl. = *-ουργικός*. 44.4
ἄμπώλημα Heracl., *rebate*. Heracl. Tab. I. 108 ff., note
ἄμφαίνομαι Cret. (e.g. *ἀμφαίνε(θ)θαι, ἀμπανάμενος, ἀμπαντός, ἀμπαντος, ἀμπαντος*, *adopt*
ἄμφανσις Cret. (*ἀμπανσις*), *adoption* (act of). 77.3 a
ἄμφαντός Cret. (*ἀμπαντός*), *adoption* (condition of, i.e. state of being an adopted son)
ἄμφί. 136.7
ἄμφίδημα Cret., *ornament*, gen. sg. *ἀνπιδῆμας*. 112.5
Ἀμφικτιόνες, -κτιόνες. 20
ἄμφιλέγω = *ἀμφιλέγω*. 89.3
ἄμφιμολέω Cret. (e.g. *ἀμφιμολέν*), *contend about* (in law), *litigate*. See *μολέω*
ἄμφιμωλος Cret. (*ἀμφιμωλον*), *subject to lawsuit*
ἄμφισταμαι Heracl., *investigate*. Cf. Hesych. *ἀμφιστασαι· ἐξετάζειν*
ἄν = *ἀνά*. 95
ἄν Arc. = *ἀ* ἄν. 58 a
ἄν Arc. = *ἀν*. 58 b
ἄνάτορ El., see *ἀνατος*
ῥάναξ = *ἄναξ*. 52
ἄνασκηθής Arc., see *ἀσκηθής*
ἄνατος *immune from punishment*. El. *ἄνατορ*, Locr. adv. *ἀνάτο(ς)*. 53

- ἀνδάνω** = *δοκέω de approved, voted*, as in Hdt. Cret. *ἔραδε*, Ion. *ἔαδε* = *ἔδοξε*, Locr. *φεραδεκότα* (146.1) = *δεδομένα, ψηφισμένα*. Cf. Ion. *ἄδος* = *δόγμα*
ἀνδιείλω Locr., *be of divided opinion*. Cf. Hdt. 6.109 *δίχα γίνονται αἱ γνώμαι*
ἀνθεαν, ἀνέθιαν, ἀνέθειαν Boeot. = *ἀνέθεσαν*. 9.2, 138.5
ἀνθείκαιιν Thess. = *ἀνέθηκαν*. 136.5
ἀνθείκαι Boeot., Thess. = *ἀνέθηκε*. 16
ἀνεκλήτως Delph. = *ἀνεγκλήτως*. 69.3
ἀνελσθε Lac. = *ἀνελέσθαι*. 140.3b
ἀνεπίγραφος Heracl. = *-γραφος*. 5
ἀνέσηκε Lac. = *ἀνέθηκε*. 64
ἄνευ Epid. = *ἀνευ*. 133.6
ἄνευ El. = *ἀνευ*. 133.6, 136.4
ἀνέσθαι Heracl., from *ἀνήμι*. 146.4
ἀνηρίθευτος Ion. = *ἀνερίθευτος not venal*. 167a
ἀνιοχῶ Lac. = *ἠνωχέω*. 9.5
ἀνίωμα Cret. = *ἀρέομαι*. 86.5
ἀνοσίμα Cypr., *ιπιρίετι*. No. 19.29, note. But neut. pl. *ἀνόσιμα* also possible; cf. SGDI.3538,3544
ἀνπ- in early Cretan words, see under *ἀμφ-*
ἀνταποδιδώσσα El. = *-διδούσα*. 89.3
ἀντι. 136.8
ἀντιώλος Cret., *opponent, defendant*. See *μωλέω*
ἀντιτυχάνω Arg., Boeot., Delph., Lac. = *παρατυχάνω happen to be present, or in office* (so nos. 45, 78)
ἄντομος Heracl., *road, path*
ἄντοπος Heracl., *a counter-boundary*
ἀντρήιον Cret. = *ἀνδρείον*. 66
ἄντροπος Cret. = *ἀνθρωπος*. 66
ἀνφόταρος Locr. = *ἀμφότερος*. 12
ἀνάγω Cypr. 191
ἄνωδ' Arc., probably *ἄνωδα* = *ἄνωθεν*. 133.2
ἄνωθα Heracl. = *ἄνωθεν*. 133.1
ἄνορος Cret., *not of marriageable age*
ἀξίω Lesb. (*ἀξίσει*) = *ἀξίω*. 162.2
αοτός East Ion. = *αὐτός*. 33
ἀπ Thess. = *ἀπό*. 95
ἀπαγορεύω Cret., *proclaim*
ἄπατος Cret. = *ἀνατος*, used impersonally, e.g. *ἀγοτι ἄπατον ἔμεν, there shall be no fine for the one who seizes*. 53
ἀπελάδνται Locr. = *ἀπελαύνονται*. 162.4
ἀπελευθερίζω Delph., Thess. = *ἀπελευθεροῦμαι*. 162.1. Thess. *ἀπελευθεροσθένσα*, 18, 77.3
ἀπέλλαι Lac. = *ἐκκλησῖαι*. Cf. *Ἀπελλαιος*, name of a month. *Ἀπέλλαι* Delph., name of a festival corresponding to the Attic *Ἀπατούρια*
ἀπελλάια Delph., *victims for the Ἀπέλλαι*
ἀπέλλω Lesb. = *ἀπειλέω*. 75
Ἀπέλλων = *Ἀπόλλων*. 49.3
ἀπέταιρος Cret., *one who is not a member of a ταιρεία*. Law-Code II.5, note
ἀπεχομίνας Arc. = *-μένους*. 10
Ἀπλου Thess. = *Ἀπόλλων*. 49.3
ἀπόγραφον Cret. = *ἀπίγραφον*. 5
ἀποδεδῶσθαι Boeot. = *-δεδῶκασι*. 139.2, 146
ἀποδείγνυσθαι Eretr. = *-δεικνυσθαι*. 66
ἀποδόσσαι El. = *ἀποδοῦσθαι*. 85.2
ἀπόδρομος Cret., *a minor*. See *δρομέος*
ἀποηλέω El. = *ἀπειλέω*. 75
ἀπολογίτταστη Boeot. = *ἀπολογισσασθαι*. 82, 85.1, 142
ἀπομωλέω Cret., *contend in denial, deny*. See *μωλέω*
ἀποπόνιοι etc. Cret., see *ἀποφωνέω*
ἀποροαί Heracl., *springs or torrents*
ἀποστράψαι Delph. = *ἀποστρέψαι*. 49.2
ἀποτινοαι El. = *ἀποτινοειν*. 12a
ἀποφορά Coan, *carrying off*
ἀποφωνέω Cret. (*ἀποπόνιοι* etc.), *bear witness*. See *φωλέω*
ἀππασάμενος Boeot. = *ἀνακτησάμενος*. App. 69.4
ἀππεισάτου Thess. = *ἀποπεισάτω*. 68.2
ἀπό Arc., Cypr., Lesb., Thess. = *ἀπό*. 22
ἀπυδεδομίν[ος] Arc. = *ἀποδεδομένους*. 10
ἀπυδόας Arc. = *ἀποδοῦς*. 144
ἀπυδόσμ[ιον] Arc., meaning uncertain. No. 17.28, note
ἀπυτεῖω Arc. = *ἀποτινω*. 162.12
ἀπύω Arc., *summon* = poet. *ἠπύω, ἀπύω*. 191
ἀπώματος Cret., *under oath of denial*
ἄρατρον Cret. = *ἀροτρον*. 162.2
ἄραω Heracl. (*ἄρασοντι*) = *ἄρωω*. 162.2
ἄργγον El. = *ἔργον*. 12
ἀργύριος Lesb. = *ἀργύρεος*. 164.6. *ἀργυρα*, 19.4
ἄργυρον Thess. = *ἀργύριον*. 19.3
ἄρεσμιον Phoc., *fee, perquisite*. From *ἄρεσκω*
ἠρέσται Locr. = *ἐλέσθαι*. 12, 85.1
ἠρήν Cret. = *ἄρην* (Att. inscr.), nom. of *ἄρνος*. 52
ἠρέτεις, ἠρήτεις Arg., *presided*. 55

- Ἀρίσταιχνος** Coan. 69 a
ἄρνησις Heracl. = *ἀρνησις*. 58 d
ἄρρντερος Arc. = *ἄρρην*. 80, 165.1
ἄρρην Att., **ῥῥρην** El. 49.2, 80
ἄρρην Ther. etc., **ἄρρης** Lac. = *ἄρρην*. 49.2, 80
Ἄρταμης = *Ἄρτεμης*. 13.2
Ἄρταμίτιος = *Ἄρτέμισιος*. 61.3
Ἄρτεμίλια Eretr. = *Ἄρτεμισία*. 60.3
ἀρτῶ Heracl., *devise by will*. Cf. Hesych. *ἀρτυμα*· διαθήκη, and *ἀρτῦναι*· διαθεῖναι. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. *ἀρτῦναι* (no. 78.2, note), Epid. *ἀρτῦνοι*, Ther. *ἀρτυτήρ*
ἀρχιδανυναφορέω Thess., see *δαύχνα*
ἀρχιπτολιάρχης Thess., = *be the first pto-liarch*. See *πτολιάρχος*
Ἄρχοκράτης Rhod. = *Ἀρχεκράτης*. 167
ἀρχός Boeot., Cret., Ion., Locr. = *ἀρχων magistrate*
ἀς = *ἔως*. 41.4, 45.4, 132.9 a
ἀσαντός reflex. pron. 121.4
Ἄσκαλαπιός Thess. = *Ἄσκληπιός*. 48
ἀσκηθής Arc., used of animals *without blemish*
ἄ(σ)σιωτα El., Lac. = *ἀγγισια*. 113.3.
 Lac. *τοι* 's *ἄ(σ)σιωτα* *πῶδικες*, El. *τοῖρ ἐπ' ἄ(σ)σιωτα*, *those next of kin*. Cf. Cret. *οἱ ἐπ' ἀρχισια* (or *ἐπ' ἀρχισια*) *πεπαμένοι* *the nearest owners*, Locr. *ἐπ' ἀρχιστος* *next of kin*
ἀσπός Epid. = *ἀνασπός*. 77.2
ῥαστός = *ἀσπός*. 52
ἄτα Cret., *penalty, fine*. 53
ἀταγία Thess., *time when there is no τὰγός*, hence *time of peace*. No. 33, note
ἀτάω Cret. (*ἀταμένοι, ἀταθείε*), *fine*. 53
ἀτε Lac. (*hāt*) = *ἦτε as*. 132.5 a
ἀτελέν Cypr. = *ἀτελή*. 108.2
ἀτερόπτελος (and *-ίλλος*) Epid., see *ὀπτελος*
ἄτερος = *ἕτερος*. 13.3
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ἄτι Cret. = *ἀτινα*. 129.3
ἀττάμιος El. = *ἀζήμιος*. 84
αὔατα Lesb. = *ἄτη*. 53
αὔθιν Rhag. = *αὔτις*. 133.6
αὔρηκτος Lesb. = *ἀρηκτος*. 55 a
αὔσαντός, reflex. pron. 121.4
αὔσος Cret. = *ἄσος*. 71
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αὔταμαρόν Locr. = *αὔθημερόν*. 12, 58 b
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ἀυτάν Corcyr. = *αυτήν*. 32
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αὔτε W. Grk., *αὔτε* Boeot. = *αὔτου*. 132.2
αὔτεῖς Boeot. = *αὔτοις*. 30
αὔτιν Cret. = *αὔτις*. 133.6
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αὔτοσαντός reflex. pron. 121.4
αὔτοῦτα Sicil. = *ἐαυτοῦ*. 121.4
αὔτάντα Sicil. = *ἐαυτῶν*. 121.4
αὔως Lesb. = *ἔως*. 35
ἀφεδριατέω Boeot., *serve as ἀφεδριά-τας* or *official dedicator*. No. 42, note
ἀφέρζοντι Heracl., *shut off* (water by damming). Heracl. Tab. I. 130 ff., note
ἀφείσθω Arc., from *ἀφίημι*. 146.4
Ἄφροδίτα Cret. = *Ἀφροδίτη*. 70.1
ἀφφάνω Sicil. = *ἀμφάνω*. 69.3
ἄφωνος Heracl., *intestate*
ἀχι Dor., *where*. 132.5 a
ἀχίριος *building to hold chaff*. Cf. Hesych. *ἀχυρος*· ὁ ἀχυρών. *ἀχυροδόκη*· ἀποθήκη τῶν ἀχυρών
ἀ(φ)ές Dor. etc. = *ἔως*. 35, 41.4
Βαδρομίω Coan, Rhod. = *Βοηδρομιών*. 44.2
βαδοῶ Lesb. = *βοηθέω*. 44.2
βανά Boeot. = *γυνή*. 68.1
βάρναμαι = *μάρναμαι*. 88
Βασιλάδης El. = *Βασιλῆς*. 15
Βασιλεύς, official title in many states. In some the chief magistrate; in others restricted to religious functions, like the *ἄρχων βασιλεύς* at Athens; e.g. at Chios (no. 4 C) and Miletus; *Βασιλεῖς* an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)
βᾶω Dor. = *βαίνω*. Heracl. *ἐπιβήν*, Cret. *ἐμβέμη* (cf. 161.2), also *ἐκβῶντας* Thuc. 5.77, *ἔμβη* Ar. Lysist. 1303, etc.
Βεβαιωτήρ Delph. = *-τής*. 164.5
Βεῖλομαι Boeot. = *βούλομαι*. 49.3, 68.2, 75
Βεῖλομαι Thess. = *βούλομαι*. 49.3, 68.2, 75. 3 pl. subj. *βέλλουόντων*, 27, 139.2
Βεῖλομαι Thess. = **Δεῖλομαι, Δεῖλόντων*. 68.2
Βεῖφοί Lesb., Boeot. = *Δεῖφοί*. 68.2
βενέω El. = *βινέω*. 18 b
βέντιστος Dor. = *βέλτιστος*. 72
βεττόν Lac. = **φεττόν*. 86.4

- βέφυρα** Boeot. = γέφυρα. 68.2
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βίετος Cret. = βίσιος. 167
βοαθόω, βοαθέω = βοηθέω. 44.2 with *a*
βοιηθέω = βοηθέω. 31 *a*
βοικίαρ El. = οίκιαι. 51
βόλιμος Delph., Epid. = μόλιβος. 88
βόλλα Lesb. = βουλή. 75
βολλεύω Lesb. = βουλεύω
Βολοέντα Cret. 44.4, 51
βόλομαι Arc., Cypr., Ion. = βούλομαι.
 75 *b*
Βόρβιος Cret. = Ὀρβιος. 51
βουαγόρ Lac., leader of the βούαι, the
 bands in which Spartan boys were
 trained. Nos. 70-73, note
βωόν Heracl., cow-shed. 165.4
βραχός Boeot., Thess. = βραχύς. 5
βυβλία Heracl., *pragrus marsh.* τὰν βυ-
 βλιαν Heracl. Tab. I.58 = τὰν βυβλιαν
μασχάλαν I.92. See *μασχάλα*
βύβλινος Heracl., see *μασχάλα*
βυβλλον = βιβλλον. 20
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βυλά Boeot., Cret., Arg., etc. = βουλή.
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Βωρσία Lac. = Ὀρθία. 64
βῶς Dor. = βούς. 37.1

γά W.Gr.k., Boeot. = γέ. 13.3
Γαίαιφος Lac. = γαιίφος. 53
γαίην Heracl., heap of earth, mound.
 165.4
γάμελα Delph. = γαιμήλια, wedding cakes.
 164.9
γεγράφαι Heracl. = γεγράφαι.
 146.3
γεγωνέω Chian, call aloud. 184
γέλαιμ Lesb. = γελάω. 47
γέλαμ = γελάω. 162.4
γενέ family, offspring, also in plural
descendants. No. 60.1, note
γεραφόρος Coan, title of a priestly
 official. *γερηφόρος* occurs also in
 Pserimos near Calymna
γίνομαι = γίγνομαι. 86.7
γίνος Rhod. = γίνος
γίνομαι Boeot., Thess. = γίγνομαι. 86.7,
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γνώμην El. = γνώμην. 12 *a*
γραμματίδω Boeot. = γραμματεῖω. 84.
 So *γραμματιστάς* = *γραμματεῖς* in
 Boeot., Ach., Delph., Epir. as in Hdt.
γράφισμα Arg. = γράμμα. 164.4
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γράφος El. = γράμμα. 241
γροφεύς El., Argol., Sicyon. = γραφεῖς.
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Γυνόπαστος Boeot. 69.4

δαίσις Cret., division
δακτύλιος Boeot. = δακτύλιος. 87
δάλτος Cypr. = δέλτος. 49.3
δαμέτας Carpath. = δημότης. 167
δαμιεργός Astyp., Nisyra. = δημιουργός.
 44.4
δαμοργός = δημιουργός. 44.4
δαμιώμεν, δαμιώντες Boeot. = ζημιούν
 etc. 169 with App.
Δαμοκρέτω Lesb. = Δημοκρέτου. 18
δαμοσιόια El. = δημοσιόια. 15, 157 *b*
δαμοσιώμεν El. = δημοσιούν. 157 *b*
δαμοτέλην Lesb. = -τελή. 108.2
δαράτα Delph., a ceremonial cake. No.
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δαρκνά Cret., see *δαρχνά*
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δαρχμά = δαρχμή. Arc., Cypr., El.,
 Corcyra. 49.2 *a*
δαρχνά Cret. (*δαρκνά*) = δαρχμή. 49.2
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δάσωνται. 82
δαύχνα Thess., Cypr. = δάφνη. ἀρχι-
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δέκο Arc. = δέκα. 6, 114.10, 116 *a*
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δέκοτος Arc., Lesb. = δέκατος. 6, 114.
 10, 116 *a*
δέκων Lesb., Chian = gen. pl. of δέκα.
 116
δέλλω Arc. = βέλλω. 49.3, 68.1
δεμλείς Epid., leeches. Cf. Hesych.
δεμβλείς: βδέλλαι
Δεῖνις Corinth. = Δεινίας. 26, 54 *d*
δέρεθρον Arc. = βάρεθρον. 68.3
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 Δήνα Cret. = Ζήνα. 84, 112.1
 διακόντων Heracl. = διαγόντων. 66
 διάλαμψις = διάληψις *distinction*, in late
 Lesb., Cret., etc. Cf. And., Thess.
 λάμφομαι = λήφομαι, as also in Hdt.
 διαλαιίνω Boeot., see -λαιίνω
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 δικόσσιοι Ion. = διακόσιοι. 117.2
 δικάδδω Cret., El. = δικάζω. 84
 δίκαια El., *legal penalties, fines*. ζίκαια,
 62.2
 δικάσσω Arg. = δικάζω. 89.1
 δικάσκοποι officials at Mytilene, *in-*
spectors of justice
 δικαστήρ Locr., Pamph. = -τής. 164.5
 δικάως Lesb. = δικαίως. 31
 δίκνυμι Cret. = δεικνυμι. 49.1
 δίκρας Cos, Chios, *double portion of*
flesh, a double cut
 δινάκω El., *change, amend*. Cf. δίνω
 Διδότος Boeot., Thess. = Διδότος.
 166.2
 δίωμα Cret. = διώκω. 162.10
 διορθωτήρ Corcyr. = -τής. 164.5
 διοό Boeot. = δύο. 24
 διπλεί Cret., Heracl. = διπλή. Cf.
 132.2
 διπλείος Locr. = διπλός
 διρήσις Cret. = διάρρησις in form. Law-
 Code IX.26, note
 δίφυιός El. = διπλάσιος. 241. ζίφυιός,
 62.2
 δοέναι Cypr. = δοῦναι. 154.1
 δόκημα Arg. = δόγμα. No. 81
 δοκιμάδδω Boeot. = δοκιμάζω. 84
 δουλάω Boeot., Phoc. = δουλώω. 162.1
 δρίφος Syrac. = δρίφος. 70.2
 δρομέης Cret., *one who is of age*. Boys
 under seventeen were not allowed to
 enter the gymnasias, which the Cret-
 ans called δρόμοι, and so were termed
 απόδρομοι
 δυράνω Cypr. = δίδωμι. Cf. Lat. *duim*
 δύε Lac. = δύο. 114.2
 δυεῖν = δυοῖν. 114.2
 δύο, plural forms δυῶν, δυοῖς, δύας.
 114.2

δύδεκα = δώδεκα. 115
 δυόδεκα = δώδεκα. 115
 δυοδεκαῖς, δυοδεκαῖς Delph. = Ion. δυ-
 δεκαῖς *sacrifice consisting of twelve vic-*
tims
 δώκω Cypr. = δίδωμι. 162.11
 δῶλα, δῶλος Dor. = δούλη, δούλος. 25 c
 δῶος Cret. = ζῶος. 84
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 κοντα. 114.7
 ἔβδημος Delph. = ἑβδομος. 46, 114.7
 ἔγγροφον Cret. = ἔγγραφον. 5
 ἔγγρηθίωντι Heracl., to ἐξειλέω *prevent*.
 75, 151.2
 ἔγκτασις = ἔγκτησις. 49.5
 ἔγραμμαι Cret. = γέγραμμαι. 137
 ἔγρασφεν = ἔγραψεν. 87
 ἔγραπται Cret. = γέγραπται. 86.2, 137
 ἔδούκαμ Thess., ἔδούκων Delph. = ἔδω-
 καν. 133.5
 ἔδραμα Epid. = ἔδρα. Cf. the rare ἔδρα-
 σμα
 ἔθεν Epid. = οὐ gen. 3 pers. pron. 118.3
 εἰ W. Grk. = οὐ adv. 132.2
 εἰζός El. = εἰδός. 62.2
 εἰκ Arc. = εἰ. 134.2 a
 εἰκατι Heracl. = εἰκοσι. 116
 εἰκοσιτος Lesb. = εἰκοστός. 116 with α
 εἰλω, εἰλέω. 75
 εἰμάτιον = ἱμάτιον. App. 11
 εἰματισμός = ἱματισμός. See preceding
 εἰμιν Rhod. = εἶναι. 163.7
 εἰμεν = εἶναι. 163.7
 εἰν Eub. = εἶναι. 160
 εἰνατος Ion. = ἔνατος. 54
 εἰνεκα Ion. = ἑρεκα. 54
 εἰνίξαν Boeot. = ἠγεγκαν. 144 a
 εἰπ- (Cret. *φελπῶντι* etc.) = εἰπ-. 52
 εἰρηται Ion. = εἰρέαται. 43, 139.2
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 ἑκαδάμοε Boeot. 30, 46, 52 b
 ἑκαθθα Cret. = ἐκούσα. 163.8 a
 ἑκαστος, ἑκαστος. 52 b
 ἑκατέρω Coan, adv. *on each side of*.
 132.7 a
 ἑκεδάμος Thess. 46, 52 b
 ἑκεχηρία = ἑκεχειρία. 25 b
 ἑρόντας Locr. = ἐκόντας. 52

- ηκοτόν Arc. = *εκατόν*. 6, 116 a, 117
 ἐκπέωντι Heracl. = *εκπέσωσι*. Heracl.
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 ἔλαμ = *ἐλάω*, *ἐλαίνω*. 162.4
 ἔλαξ = *ἐπε*. So regularly in Boeotian
 and Thessalian decrees, where Attic
 and most dialects have *ἐπε*. Some-
 times also in decrees of Oropus
 ἑλέσται Locr. = *ἐλέσθαι*. 85.1
 ἑλότειν Thess. = *ἐλέσθαι*. 85.1, 156
 ἑλευθεναίος Cret. = *ἑλευθεραῖος*. 86.6
 ἑλευθονία Lac. = *ἑλευθονία*. 20, 59.1
 ἑλουθερός Cret. = *ἑλευθερός*. 33 a
 ἐμῆθεν Dor. = *ἐμοῦ*. 118.3
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 ἐμπαν Dor. = *ἐμπης*. 133.6
 ἐμπασις Corcyr., Meg. = *ἐγκτησις*. 49.5
 ἐμπάω El., see *ἐπεμπάω*
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 ἐμφανίσσω Thess. = *ἐμφανίζω*. 84 a
 ἐν = *eis*. 135.4
 ? ἐναγος Delph., *ceremony for the dead*.
 Cf. *ἐναγίζω*. No. 51 C38, note
 ηενατός Delph., Ther. = *ἐνατός*. 58 c,
 114.9
 ἐνδεδικωκτα Heracl. = *ἐμβεβικωκτα alive*.
 68.1
 ἐνδειγνόμενος Ther. = *ἐνδεικνόμενος*. 66
 ἐνδέρω Coan, see no. 101.38, note
 ἐνδέω Lesb. = *ἐνδέω want*. 35
 ἐνδικάζομαι, Arc. *ἐνδικάζομαι* (10), be
subjected to suit. No. 18.34, note
 ἑνδικος Cret., *ἐνδικος* Arc. (10) = *ὀπίδι-*
κος, *ἐπίδικος*, but used impersonally
 with dative of the person who is *lia-*
ble to suit. No. 18.34, note
 ἑνδοθεν Att.-Ion., Cret., *within*. 133.
 1.4
 ἐνδοθίδιος Cret., *belonging within*. 165.2
 ἐνδοι Lesb., Epid., Syrac., *within*.
 133.4
 ἑνδορα Coan, see no. 101.48, note
 ἐνδός Cret., Delph., Syrac., *within*.
 133.4
 ἐνδόσει Ceos = *εἶσω*. 133.4
 ἐνδοσθίδια Epid., *entrails*. 165.2
 ἐνδυσ Delph., *within*. 132.4, 133.4
 ἐνδω Delph., *within*. 132.7 a, 133.4
 ἐνενηχθεῖα Boeot. = *εἰσενεγχθῆ*. 144 a,
 151.2, no. 43.49, note
 ἐνετήρια Locr., *taxes of admission* (to
 citizenship). From *ἐνήμι*, like Att.
εἰσπήτρια from *εἰσέμμι*
 ἐνεφανίσσοεν Thess. = *ἐνεφάνισον*. 84 a,
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 ἐνηαῖα Att. (inscr.) = *ἐνταῖα*. 65
 ἐνηαῖα Ion. = *ἐνταῖα*. 65
 ἐνηεῖν Arc., Dor. = *ἐλθεῖν*. 72
 ἐνηινος Cret. = *ἐνθεος*. 164.9
 ἐνω Boeot. = *ἔστων*. 139.2, 163.6
 ἐνιαύτιος Coan, Delph. = *ἐνιαύσιος*. 61.8
 ἐνιαυτός (1) *end of the year, anniversary*,
 (2) *year*. For the former and more
 original meaning, which the word
 sometimes has in Homer, cf. Delph.
 no. 51 C47, Cret. Law-Code I.35, IV.4
 ἐνκοιστά Cret., sc. *δαρκναί, money given*
as security. Cf. Hesych. *κοῖτον ἐνεχυ-*
ρον, κοιδᾶει ἐνεχυράζει. Deriv. of
κείμαι
 ηεννά Heracl. = *ἐννά*. 58 c, 114.9
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 ἐνπῶ El., see *ἐπεμπάω*
 ἑνς Cret. = *eis*. 114.1
 ἐν τάν Boeot., *until*. 136.1, no. 43.49,
 note
 ἑντασις Thess. = *ἐγκτησις*. 49.5
 ἑντασιον Heracl. = *οδοῖν*. 107.3
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 ἑντε Locr., ἑντέ Delph. = *ἔστε*, *ἔω*.
 58 c, 132.9 a, 135.4
 ἑντες Dor. = *δρες*. 163.8
 ἐντί W. Grk. = *εἰσι*. 163.2
 ἑντιμος Locr., *in office*. Cf. Plat. Rep.
 528 c
 ἐντῶα Orop. = *ἐνταῖα*. 34 a, 65
 ἐντοῖα Cumae = *ἐνταῖα*. 65, 124. ἐν-
 τῶα Orop., 34 a
 ἐντοφήια Delph. = *ἐντάφια, funeral*
rites. Cf. Hesych. *ταφήια ἐντάφια,*
eis ταφήν ἐνθέντα ἑμάτια. 6
 ἑντω = *ἔστων*. 163.6
 ἑνυμακρατίδας Lac. = *ἑνυμα-*. No. 66.
 35, note
 ἐνυφαίνω Cret. (*ἐνυφάει*), *weave within*
 (the house)
 ἐξ = *ἐξ*. 50 b, 52 b, 114.6
 ἐξαγρέω El. = *ἐξαγρέω*. See *ἀγρέω*
 ἐξάν Coan, Rhod., Ther. = *ἐξῆς*. 133.6

- ἐπαρχ(ιδιος)** Cret. 165.2
ἔξει Lac. = **ἔξω**. 133.5
ἐξήκοιστος Lesb. = **ἐξηκοστός**. 116
ἐξανακά(δ)δίν Thess. = **ἐξανακάζειν**.
 69.3, 84, 89.1
ἔξοι Cret., Syrac. = **ἔξω**. 133.5
ἔξομεινον Thess. **ἐξάμηρον**. 6
ἔξ ὀρέξῃ Cypr., *expropriate*. Probably
 from an *ἐξορύσσω* used in a figurative
 sense (cf. Eng. *root out*). But many
 assume *ἐξορύζω* as a by-form of *ἐξ-*
ορ(ρ)ίζω
ἔξος Dor., Delph. = **ἔξω**. 133.5
ἔξος Locr. = **ἐαυτοῦ**. 118.3
ἐπ Thess., Boeot. = **ἐπί**. 95
ἐπαβολά Cret., *share*. 167a
ἐπάκος Lac., dual of **ἐπάκος**. No. 67,
 note
ἐπάνακον = **ἐπάνακες**. 69.3
ἐπανιτάω El., *return*. Cf. *ιτητέον* = *ιτέ-*
ον, and Hesych. *ετρακεῖν* = *ἐηλυθῆναι*
ἐπάνχιστος Locr., *next of kin*. See
ἄ(σ)σιστα
ἐπαργμα Thera = **ἀπαργμα** *offering*. Cf.
 Att. (inscr.) *ἐπαρχῆ* beside *ἀπαρχῆ*
ἐπειδέ Meg. = **ἐπειδή**. 93
ἐπειτε Ion. = **ἐπειτα**. 132.9
ἐπέλαμι = **ἐπελαύνω**. 162.4. Coan *ἐπε-*
λάνω *drive up*, but Heracl. *ἐπελάσθω*
 and Arc. *ἐπελασάσθων* mean *collect*,
enforce (fines). Cf. also Arg. *ποτε-*
λάτῳ *enforce*, Ion. *ἐνηλάσιον* *rental*
ἐπέλευσε (fut.), **ἐπέλευσαν** (aor.) Cret.,
bring. 162.9
ἐπεμπάω El. (*ἐπενπῶι*, *ἐπενπέτω*) *enforce*
 or *declare*. Also *ἐνπῶι* from simplex
ἐμπάω. Probably related to *ἐμπάζω*
ἐπέ Arc., *just for*. 136.10
ἐπιστάκοντα Thess. = **ἐφεστηκότα**. 58 b,
 147.3
ἔπειον Dor. etc. = **ἔπειον**, aor. of *πίπτω*.
 See no. 74.120, note
ἐπιχει Delph. = **ἐφεξῆς**. 132.2
ἐπι El. = **ἐπέ**
ἐπηρειάζω = **ἐπηρεάζω**. This spelling
 with *ei*, as in no. 18.46 and also in papyri
 (*ἐπηρεῖσαντος*, Berlin Aeg. Urk. II. 589.9),
 is the etymological one (cf. *ἐπήρεια*),
 while *ἐπηρεάζω* of our texts
 is like *ἄωρεά* beside *ἄωρεῖά* (31)
ἐπί Boeot. = **ἐπέ**. 29
ἐπίτια Cypr. = **ἐπεα**. 9.3
ἐπίταρον El. = ***ἐπίταρον** *sacred penalty*
ἐπιατέ (**πιατέ**) Locr., *for the year*.
 No. 55.35, note
ἐπιβάλλον Cret., short expression for **ὦ**
ἐπιβάλλει. Sometimes = **ὦ ἐπιβάλλει**
 (**τὰ χορήματα**), i.e. *heir-at-law*;
 sometimes = **ὦ ἐπιβάλλει (ὄπιτεν)**, i.e.
groom-elect
ἐπιδαί Boeot. = **ἐπειδή**. 29
ἐπιδημέωρον Eretr. = **ἐπιδημῶσιν**. 60.3
ἐπιδικαιοί Lac. = **οἷς ἐπιδικάζεται** *those*
to whom property is adjudged by law,
heirs-at-law. For **-ατός** cf. **θανματός**
 beside **θανμαστός**
ἐπιζήμιωμα Heracl. = **ἐπιζήμιον** *penalty*
ἐπιζόγιον Arc. = **ὄποζόγιον**
ἐπιθεῖαν El. = **ἐπιθέειν**. 12a
ἐπιθιάνει Arc. = **ἐπιθιγγάνη**. 62.3
ἐπικαταβάλλω Heracl. = **ἐπιβάλλω** *im-*
pose upon
ἐπιλεκταρχέω Aetol. No. 62.16, note
ἐπιροκία Locr. = **ἐποικία**
ἐπιροικος Locr. = **ἐποικος**
ἐπιροικοδομά Heracl., collective, used of
 the buildings belonging to the land.
 No. 74.150, note
ἐπιτήν Epid. = **καταπάσσειν**. Cf. Hes-
 sych. *πῆ καὶ πῆν ἐπὶ τοῦ κατάπασσε καὶ*
καταπάσσειν
ἐπιτηρώω Cret. (**ἐπιπεῖρῆται**) = **πειρώω**
ἐπιπόλαια χρήματα Cret., *movable prop-*
erty. Cf. Harpocration *ἐπιπλα τῆν*
οἶον ἐπιπόλαιον κτήσιν καὶ μετακομιζέ-
σθαι δυναμένην
ἐπιπρῆγιστος Cret., *the next oldest*. See
πρῆγιστος
ἐπισκεάζειν Corcyr. = **ἐπισκευάζειν**. 86
ἐπισπένδω Cret., *solemnly promise*. Cf.
 Lat. *spondeo*. **ἐπέσπενσε**, 77.3
ἐπιχύτας Arg. = **ἐπίχυσος** *beaker*. No. 82
ἐποίειε Arg. 53, 59.2
ἐποίειε Boeot. 53
ἐποικία τὰ Heracl. *farm buildings*
ἐποσίε Arc., aor. subj. to fut. *οἶω*.
 No. 17.21, note
ῥέπος = **ἔπος**. 52
ἔπασσις Boeot. = **ἐγκτησις**. 49.5, 69.4
ἑπτάκιν Lac. = **ἐπτάκις**. 133.6
ἐπόμοται Locr., *jurors*
ῥέργον = **ἔργον**. 52
ἔρενταί Cret. = **ζητηταί** *collectors*. No.
 113.132, note
ῥερεμένα Arg. = **εἰρημένα**. 55
ἔρετάσату Cypr., see **ῥερετάω**
Ἐρμόνοσσα Chian = **-οσσα**. Cf. 46
ἔροτός Boeot., Thess. = **ἐπατός**. 5
ἔρωω = **εἰμ**. Sometimes in tragedians,
 Theocr., etc., but also a regular

- prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
- ἄρρηγία** Heracl. = ἄρρωγία. 49.5, 146.4, 148
- ἄρρω** El. = ἔρρω = φεύγω. 52, 241
- ἄρσενάϊρος** El. = ἄρρην. 49.2, 80, 165.1
- ἄρρην** = ἄρρην. 49.2, 80
- Ἄρχομενός** Arc., Boeot. = Ὀρχομενός. 46
- ἄς** = ἐκ. 100
- ἄγονος** = ἔγονος. 100
- ἄσθάλλω** Arc. = ἐκθάλλω. 49.3, 68.1, 100
- ἄσδοκά** Arc. = ἐκδοχή. Cf. 66, 100
- ἄσδοτήρης** Arc. = *ἐκδοτήρης *those who give out the contracts*
- ἄσκηδεκάτη** Boeot. = ἐκκαιδεκάτη. 100
- ἄσκλητος** Sicil., title of a select official body. 100a, no. 100.2, note
- ἄσλαινώ** Boeot., see *λαινώ*
- ἄσπάριος** Locr. = ἐσπέριος. 12, 52c
- ἄσπεράω** Arc. = ἐκπεράω *transgress*
- ἄσπρεμνίτω** Cret. = ἐκπρεμνίζω. 84, 86.6
- ἄσς** Boeot. = ἐξ. 100
- ἄσσα** Lesb., Epid. = ὄσσα. 163.8
- ἄσσομαι** = ἔσσομαι. 83
- ἄσσε** until. 132.9a, 135.4
- ἄσταισις** Arc. = ἔκταισις. 28a with App.
- ἄσταιλα** Lesb., Thess. = ἔσταιλα. 79
- ἄσταλον** Lesb., ἴταλον Coan, *yearling*. Cf. Lat. *vitulus*. 49.3
- ἄτάξαι** Thess. = ἔταξαν. 138.5
- ἄτας** El. = ἔτης *private citizen*
- ἄτας** El. = ἔτος. 52. Cret. *ἔτεσθι*, 81a
- ἄτος** = ἔτος. 58c
- ἄττε** Boeot. = ἔσσε. 86.4
- ἄτάμερος** d Cret. = ἔσση
- Ἐθάλακης** Lac. 36
- ἄνργετός** Thess. = ἐνργετέων. 78, 157
- ἄνδε** Lesb. εἶδε. 35a
- ἄννομονομεινόντων** Boeot. = ὠκονομηκότων. 146.1, 147.3
- ἄννένας** Cret. = *ἑλμνένας, assembled, to εἰλέω*. 71, 75
- ἄννία** = ἐννία. 31
- ἄνρῆτάσταν** Cypr., see *ἑρῆτάω*
- ἄνσαβέοι** El. = ἐσσεβέοι. 12a
- ἄνσχάμενος** = ἐξάμενος. 87
- ἄνσθ** Thess. = ἄνσθ. 121.2, no. 28.16, note
- Ἐντήρησις** Boeot. = *Εντήρησις*. 61.3
- ἔχωλά** Arc.-Cypr., *prayer or imprecation*. 191
- ἔφαβος** pseudo-dial. = ἔφηβος. 280
- ἔφακτόμαι** Delph., *repair*. 58c
- ἔφάνγρυνθαι** Thess. = ἐφαιρύνται, *κατηγορούνται*. 27, 58c, 139.2, 157, no. 28.41, note, see also *ἀγρέω*
- ἔφῆζοντι** Heracl., *shut in (water by damming)*. Heracl. Tab. I.130ff., note
- ἔφθορκός** Arc. = ἐφθαρκός. 5
- ἔφιορκέω** = ἐπιιορκέω. 58c
- ἔχπάμιον** Locr., *heir*. 49.5a
- ἔχθός** Delph., Locr., ἔχθω Epid., Delph., ἔχθοι Epid. = ἐκτός. 66, 133.3
- ἔψαφίττατο** Boeot. = ἐψηφίστατο. 82, 142
- ἔωκα** = εἰκα. 49.5, 146.4
- ἔά** Lesb. = διά. 19.1
- ἔα** Cypr. = γῆ. 62.4
- ἔαμοργία** El. *the body of demiurgi*. 44.4, 62.2
- ἔαν** Cypr., see no. 19.10, note
- ἔάλλω** Arc. = βάλλω. 68.3
- ἔρεθρον** Arc. = βάραθρον. 68.3
- ἔῆνα, ἔῆνός, etc.** 37.1, 112.1
- ἔκαια** El., see *δικαία*
- ἔφουον** El., see *διφουος*
- ἔόννυσος** Lesb. = Διόννυσος. 19.1
- ἔώω** = ἔώ. 162.7
- ἦ** Boeot. = αἰ. 134.1
- ἦ whether, ἦ** Cypr. = εἰ. 132.6, 134.1 with *a*
- ἦ** Cret. *where, when*. 132.6, 134.1a
- ἦγραμμαι** Cret. = γέγραμμαι. 137
- ἦῆμα** Cret. = εἰμα. Gen. sg. *ἦῆμας*. 112.5
- ἦμεν** = εἶναι. 163.7
- ἦμην** Cret. = εἶναι. 154.4, 163.7
- ἦμην** 1 sg. imperf. mid. of *εἰμί*. 163.9
- ἦμί** = εἰμί. 25, 163.1
- ἦμιδμινον** Epid. = ἦμιδμινον. 68a, 89.4
- ἦμίνα** Cret. *the half*. 164.9
- ἦμμηρηναία** Delph., fem. deriv. of following. 55a
- ἦμμρῆνιον** Delph., probably *half-grown sheep*, i.e. such as are midway between lambs and full-grown sheep. 55a
- ἦμισος** = ἦμισος. App. 61.6
- ἦμισσος** = ἦμισος. 61.6, 81a
- ἦμίτεια** Epid. = ἦμισα in sense of *ἦμίεκτον*. 61.6, 164.9

ἡμιτυκτῶ Cret. = ἡμιέκτου. 61.6
 ἡμυον = ἡμυον. 20
 ἦν Ion. = ἔάν. 134.2b
 ἦν = ἦσαν. 163.4
 ἦναι Arc. = εἰναι. 154.1, 163.7
 ἦνατος Cret. = ἔνατος. 54, 114.9
 ἦνεκα = ἦνεγκα. 49.1, 144a
 ἦνεχτῆσαν Ephes. App. 89.1, 144a
 ἦνεκα = ἦνεγκα. 49.1, 144
 ἦνται Mess. = ὦσι. 151.1, 163.8
 ἦς Heracl. = εἶς. 114.1
 ἦς = ἦν. 163.3
 ἦστω El. = ἔστω. 163.5
 ἦται Delph. = ἦ. 151.1, 163.8
 ἦτω = ἔστω. 163.5
 ἦτόων Coan = εἰαυτόων. 121.2
 ἦχοι Orop. = ἔπου. 132.3
 ἦός Ion. = ἔως. 41.4b

θάλαθθα Cret. = θάλαττα. 81a
 θάλαττα. 81

θαρρέω El. = θαρσέω, θαρρέω, but in technical sense of be secure, immune. So θάρρος security, immunity. 80, no. 57.1, note

Θα(ρ)ρῆς Ther. 42.2, 80
 Θα- Meg. etc. = Θεο-. 42.5d
 θαρρός = θαρρός. 41.4
 θέθμιον Locr., Elean = θέσμιον. 65, 164.4
 θεθμός Epid., Lac. = θεσμός. 65, 164.4
 Θεσπιαί, Θεσπιεύς Boeot. = Θεσπιαί, Θεσπιεύς. 9.2a
 Θεόδοτος Boeot., Thess. = Θεόδοτος. 165.2
 θεομορία Coan = θεοῦ μοῖρα the part consecrated to the god
 Θεόδοτος Thess. = Θεόδοτος. 60.4
 θεορός, θευρός = θεωρός. 41.4a
 θέρρος = θάρρος. 49.2
 θέστων Phoc. (Stiris) = θέσθων. 85
 θαυρός Arg. = θησαυρός. 59.2
 θηλύτερος El. = θήλυς. 165.1
 θιαυρία Boeot. = θεωρία. 44.4
 θιγάνα Delph., *lid.*, cover (?). Cf. Hesychn. θλιγανος κιβωτοῦ. See no. 51 C 38 ff., note
 θιθέμενος Cret. = τιθέμενος. 65
 θίνος Cret. = θεῖος. 164.9
 θιόπαστος Boeot. 69.4
 θιός = θεός. 9
 θιόφαστος Boeot. = *Θεόφαστος. 9.2a, 68.2
 Θε- Meg. etc. = Θεο-. 42.5d
 θουσία Boeot. = θυσία. 24

θούδα Arc. = θούραζε. 133.2
 θύρωτον Epid. = *θύρωτρον. 70.3
 θύσθιν Arc. = τυθήναι. 65, 155.2
 θυφλός Cumae = τυφλός. 65
 θύχα Cret. = τύχη. 65
 θωάσσω El. (θωά(δ)δοι) impose a fine. See following
 θω(ι)άω impose a fine. Locr. θωίεσθῶ, Att. θωάν, Delph. θωόντων. 161.2. Cf. Att. θω(ι)ά, Ion. θωιή(37), Delph. θωίσις

τ Cypr. = ἦ. 93
 τα Lesb., Thess., Boeot. = μία. 114.1 with App.
 ταθθα Cret. = οἶσα. 81a, 163.8
 ταρειάδδω Boeot., serve as priest. 84
 ταρός Cyren. = λεπείς. 111.3
 ταρο(μ)νάμονες, see *ιερομνήμων*
 ταρός, ταρός = ιερός. 13.1, 49.2, 58b
 τασσα = ιοῖσα. 163.8a
 τατήρ Cypr. = τατρός. 56, 164.5
 τατρα τά Epid., perquisites for healing. 165.3
 ταττα Cret. = οἶσα. 81, 163.8
 τγγυος Arc. = τγγυος. 10
 τγκερηήκοι Arc., from ἔγκειρα. 10, 25b
 τδδιος Thess. = ἴδιος. 19.3, 58c
 τδδ Cypr., then, and. 134.6
 τδδιος = ἴδιος. 52
 τέρως Mil. = ιερός. 43, 111.5
 τέρηα = ἰέρεια. 28b
 τέρημα Ion. 37.2
 τέρης Arc., τιερός Cypr. = ιερός. 111.4
 τερητεύω = ιερατεύω. 167. *τερητεύκατι* Phoc., 138.4
 τεριτεύω, τεριτεύω = ιερατεύω. 167
 τερουτέω Arc., Phoc., Rhod., etc., δὲ *τεροῦτέης*. Arc. *τεροῦτές*, 78, 157
 τερουτέης (-ας), official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers
ιερομνήμων, -μνάμων, title of certain superior officials, primarily in charge of religious matters, *sacred commissioners, ministers of religion*, but in some states the chief magistrates. Arc. *ιερομνάμονσι*, 77.1a. Arg., Epid. *ταρο(μ)νάμονες*, 58b, 89.4
ιεροποιός, title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners

λερός, λερός. 58 b

λερωτεύω = λερατεύω. 167

λερόαντες Cret. = λισάντες. 81 a

λέος Ion., Boeot. = εἶθος. As in lit.

Ion., so also inscriptional λέος (Ephesus), ἰθυνα (Chios), though εἶθνος, εὐθῆνω also occur. Proper names in ἰθν- are Ionic and Boeotian

λικός = εικός. 116. Ther. *λικάδι*, 58 c

(φ)ικαστός Boeot. = εικαστός. 116 with a (φ)ικατι = είκωσι. 52, 61.2, 116

φικατίδειος ὁ Heracl., name of a particular (twenty-foot) road

φικατίπυδος Heracl., *twenty feet wide*, used with ἀντρομος

ικέτας Arg. = ἰκέτης. App. 58 b

ικμαμένος Cypr., *stricken* (in battle), *lit.* Denom. from *ικμά. Cf. *ικτραπ at one blow*, from ἰκρέα, Hesych. *ικρέα ἀκόντιον*, Lat. *icō*

ικκοτός Thess. = εικοστός. 116 with App.

ικω = ἦκω. As in Hom. and lit. Dor., so also in Arc., Delph., Locr., Corinth., Epid., Lac. Cf. also Delian *ἰκο[ν]* = ἀνήκον, and Ion. (Paros) perf. part. τὰ παρικότα, *the past*

ἰλαος, ἰλαος, ἰλαος (Lac. *ἰλέφος*) = ἰλεως. 49.5, 53, 58 d

ἰλαξαστό Delph., from ἰλάσκομαι. 85.1

ἰλέφος Lac., see ἰλαος

ἰμάσκω El., probably *maltreat*, related to ἰμάς, ἰμάσσω

ἰν Arc.-Cypr. = ἐν. 10, 135.4

ἰν = of dat. 3 pers. pron. 116.4

ἰν αὐτοῖ Cret. = ἐαντῶ. 121.1

ἰνάγω Arc. = εἰσάγω. 10.

ἰναλίω Cypr., *write upon*. 10. Cf. Hesych. ἀλίειν· ἀλείφειν, and ἀλειπτήριον· γραφείον. Κέπριαι

ἰνδικάζομαι Arc., see ἐνδικάζομαι

ἰνδικος Arc., see ἐνδικος

ἰνμνοφής, ἰνμνοφος Arc., *blameworthy, impious*. 10

ἰνπασίς Arc. = ἐμπασίς. 10, 49.5

ἰνπολά Arc. = ἐμπολή. 10

ἰνφαίνω Arc. = μνήσω *inform* in legal sense. Cf. εἰσφαίνω Ath. 75 a

ἰνφορβίω, ἰνφορβισμός Arc., *impose a pasture tax, the imposition of a pasture tax*. No. 17, note

ἰός Cret. = ἐκείνος. 114.1

ἰουιά Boeot. = ἰουῖ. 24

Ἰππέδαμος Rhod. = Ἰππόδαμος. 167

ἰπρια Lesb. = ἰπέρια *priestess*. 13.1

ἰρεus Lesb. = ἰερός. 13.1

ἰρητεύω Lesb. = λερατεύω. 13.1, 167

ἰρος Lesb., ἰρός, ἰρός Ion. = ἰερός. 13.1, 76 a

ἰρόν Cypr. (ἰρόνι) *district*

ἰσίος, ἰσίφος, ἰσος = ἴσος. 52, 54, 50 b.

Lesb. ἰσοθεοῖσι, 54 c

ἰστία, ἰστία = ἐστία. 11

ἰστιατόριον Rhod. = ἐστιατόριον *dinquet-hall*. Cf. Hesych. ἰστιατῆρια· δειπνητήριον. 11

ἰστωρ Boeot., *witness*. 52 c

ἰττω Boeot. = ἰττω. 86.4

ἰών = ἔων. 9

ἰών Boeot. = ἐγών. 62.3, 118.2

κα W. Grk., Boeot. = κε, δν. 13.8, 134.2

κά = κατά. 95 with a

κά Arc.-Cypr. = καί. 97.2, 134.3

κα(δ)δαλέομαι El. = καταδηλέομαι *injure, violate*

κάδδξ, gen. κάδδξχος, Heracl., Mess., a measure. Cf. Hesych. κάδδξχον· ἡμλεκτον, and Lac. κάδδξχος *urn* (Plut. Lyc. 12)

καδίκκορ Lac. = καδίκκος. 86.3

καθεστάκατι Delph., 3 pl. perf. 138.4

κακριθίε Arg. = κατακριθῆ. 151.2

καλαίς Epid., probably *hen*. From *καλαίς to καλέω as Eng. *hen* to Lat. *capō*

καλλό[σμα]τα Ceos, *sweepings*. Cf. Hesych. σάρματα· καλλόσματα

καλρός Boeot. = καλός. 54

κάρφα Lesb. = καρδία. 19.1

καρπῶ offer, especially a *burnt offering*, in late inscr. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. καρπῶντα· τὰ ἐπι βωμοῦ καθαγισθέντα. — κάρπωμα· θυσία. Coan καρπῶντι, 25 a

κάρρων = κρεπτων. 80, 113.1

καρταίπος, pl. καρταίποδα, Cret. *large cattle*, in contrast to πρόβατα used of sheep and goats. Cf. καρταίπους *bull*, in Pindar. 49.2 a

καρτερός Ion., Cret. = κρατερός, in meaning often = κέρως *valid*. Cf. also Ion. ἀκρατής *invalid*, κρατεῖν *be valid*, Cret. κάρτων q.v. 49.2 a

κάρτος = κέρτος. 49.2 a

κάρτων Cret. (κάρτονας) = κρεπτων, in meaning = κυριώτερος, as κάρτονας ἔμεν, *shall prevail, be of greater*

- authority*. Cf. *καρπερός*. 49.2 a, 81, 113.1
- Καρκίσιό** Boeot. = *Κηρυκεῖον*. 53, 164.1
- κάς** Arc.-Cypr. = *καί*. 134.3
- κασίγνητος** Arc., Lesb. 191
- κάσιοι** Arc. = *-κασιοί*. 116 a, 117.2
- κασσηρατόριν, καθθηρατόριν, καθθηρατόριον** Lac., *the hunt*, name of an athletic game. 64. Nos. 70-73, note. Nouns in *-is, -iv*, for earlier *-ios, -ion*, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*
- κάτ** = *κατά*. 95
- κατ'** Cypr. = *καί*. 134.3
- καταγέλαμος** Epid. 162.4
- καταγρέω** Lesb. = *καθαίρω convict, condemn*. See *ἀγρέω*
- καταδουλίττασθη** Boeot. = *-δουλίσασθαι*. Cf. 82, 85.1, 142
- καταελεμένον** Cret., *assembled*, to *κατελέω*. 75
- καταθένης** Cret. = *καθαίεις*. 78
- καταίει** Locr. 53
- κατάκλητος** Heracl., *summoned*. *κατάκλητος* *ἀλια* = Att. *σύγκλητος ἐκκλησία*
- καταλλάσσω** Arc., intrans., *act otherwise*
- καταλοβεύς** Epid. = **καταλαβεύς support*. 5
- καταλυμακώ** Heracl., *cover over with stones*. Cf. Hesych. *λύμακες πέτραι*. *-λυμακωθής*, 78
- κατάπερ** = *καθάπερ*. 57 a. Also for *κατάπερ*, cf. 95 a, 126
- κάταρρος** Arc. = *κατάρατος*. 54
- κατατίθημι** Cret., Mess. = *ὑποτίθημι mortgage*, mid. *take a mortgage*
- κατέθιαν** Cypr. = *κατέθεσαν*. 138.5
- κατέρων** Lesb. = *καθιεροῦν*. 13.1, 155.3
- κατέρορον** Cypr., aor. of *κατεργώ*. 5
- κατιαραῖω** El. (*κατιαραίων, κατιαραύσειε*) = *καθιερέω* in form, but in meaning = *κατηγορέω*. 12 a, 161.1, no. 57.2, note
- κατίγν[ειτος]**? Thess. = *κασίγνητος*. 191
- κάτιοι** W. Grk. = *-κασιοί*. 61.2, 116 a, 117.2
- κατιστάμην** Cret. 57 a
- κατοικεῖοντι** Thess. = *κατοικῶσι*. 139.2, 159
- κατόπερ** Ion. beside *κατάπερ* = *καθάπερ*
- κατόρρεντερον** Arc., see *ἀρρέντερος*
- κατό** Arc. = *κατά*. 22, 95
- καυχός** Cret. = *χαλκός*. 65, 71
- κε** Lesb., Thess., Cypr. = *ἀν*. 13.3, 134.2
- κείνος** = *ἐκείνος*. 125.1
- κέλιξ** Lac. = *κέληξ*. 142 a
- κέλυθος** Arc., *road*. 191
- κέντο** Dor. = *κέλτο*. 73
- κεραῖω** Delph. = *κεράννυμι*. 162.8, 229
- κέρναν** Lesb. = *κιρνάναι*. 18 a, 155.3
- κή** Boeot. = *καί*. 26
- κῆνος** = *ἐκείνος*. 25 with a, 125.1
- κέρουσις** Cret. = *χῆρουσις divorce*
- κιβαλλέω** Ion., *act as highwayman*
- κιβάλλης** Ion., *highwayman*. Used with *ληυστής* in no. 3B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin
- κίς** Thess. = *τίς*. 68.4, 128, 131
- Κιτιτής** Eub. 81
- κίων** *ᾶ* Thess., often used instead of *στάλλα* = *στήλη*
- κλαικτός** Argol., Mess. = *κλειστός*. 142 a
- κλαίξ** Argol., Mess. = *κλείς*. 142 a
- κλᾶρος** Cret., *the body of κλαρώται or serfs attached to the estate*
- κλέας**, proper names in. 166.1
- κλέρις, -κλέης, -κλής**, proper names in. 108.1 a
- κλέρος** Phoc. 53
- Κλέυας** Thess. etc. 35 a
- κλίνη** Naples, Cumae, *tomb or niche in a tomb*
- κοθαρός** Heracl. etc. = *καθαρός*. 6
- κόθαρισι** El. = *κάθαρισις*. 6
- κοινάν, κοινανέω** = *κοινών, κοινυνέω*. 41.4
- κοινάω** Thess., Dor. = *κοινῶ*. 162.2
- κόμιστρα τά** Cret., *gifts*. 165.3
- κομιστάμενοι** Boeot. = *κομισάμενοι*. 142
- κόρρα** Arc. = *κόρη*. 54
- κορῖα** Cypr. = *καρδία*. 5, 19.1
- κοσμέω** (-*ω*) Cret., *be a member of the κόσμος*. See following. *κοσμόντες*, 42. 54
- κόσμος** Cret., *the body of chief magistrates* (collective; a single member was called *κοσμίων*, see preceding); later used of a single member of this body, with pl. *κόσμοι*
- κότερος** Ion. = *πότερος*. 68.4
- κοτυλία** Coan = *κοτύλη*
- κούρη** Ion. = *κόρη*. 54
- κραμάσαι** Epid. = *κρεμάσαι*. 12 b

κρένω Thess. = κρίνω. 18, 74
κρέτος = κράτος. 49.2
κρίνω Lesb. = κρίνω. 74. Aor. ἔκρινα, 77.1
κτένω Lesb. = κτείνω. 74
κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. κτίω, κτίσις
κτοινάτας Rhod., member of the κτοίνα.
κυκάν Epid. = κυκεών. 41.4
Χόγνυς Chalcid. 22c, 24a
κυμερέναι Cypri. = κυβερνᾶν. 88, 157
κύρρος Thess. = κύριος. 19.3
κώρα Cret. = κόρη. 25, 54
κῶς Ion. = πῶς. 68.4

Δᾶ from Δᾶο-. 41.4, 45.3
λάβωσιν Chian = λάβωσιν. 77.3
λαβών Aegin. = λαβών. 76b
λαγαίω Cret. (λαγαίεν), release; aor. λαγάσαι. 162.8
λάξομαι, λάξυμαι Ion., Meg., Boeot. (λάδδουσθη) = λαμβάνω
Λαππαίων Cret. 69.3
λας, gen. Cret. λάο. 112.4
Λασαίος Thess., Λαρισαίος. No. 28.19, note
λατραι[όμενον], λατρεϊόμενον El. = λατρευόμενον consecrated. 12a, 161.1
λαφυροπόλιον Arc., plundering. No. 18.11, note
λειτορεύω Thess. = ιερατεύω. Cf. Hesych. λειτορες· ἱερείαι, and λητήρες· ἱεροὶ στεφανοφόροι. Ἀθαμᾶνες. Thess. εἰ = ηἰ (16, 38). Probably related to Att. λειτουργίω (39)

λειτωργός Boeot. = λειτουργός. 44.4
λείω, see λέω
λειδής Rhod., accursed. No. 93, note
λεχοί Delph., dat. sg. of λεχώ. 63
λελάβηκα Arc., Ion., Epid. 137, 146.1 with App.
λέσχα Rhod., grave. No. 94, note
Λεσχάιος Thess., epithet of Apollo. No. 26, note
Λεπτινῖαιος Thess. = Λεπτινῖαιος. 86.2
λεῖτον or **λεῖτόν** Arc., wittingly (?). No. 17.3, note
λέω, Cret. **λείω** = θέλω. Doric (Cret., Lac., Meg., Corcyr., Coan, also in Epicharmus and Theocritus) and Elean. Cret. **λείω** (but subj. λῆι), El. **λεόταν**, elsewhere only contracted forms as λῆι, λῶμες, λῶντι, etc.
-λαινώ Boeot. = -λαίνω, but in sense

(act.) canceling, giving a receipt for, (mid.) having canceled, taking a receipt for. Cpds. with ἀπό, διά, ἐς
λίθιος Thess. = λίθινος. 164.6,9
λιμήν Thess. = ἀγορά market-place (Thess. ἀγορά = ἐκκλησία)
λιποτελέω Locr., leave taxes unpaid. Cf. λιποστρατία etc.
λισσός Cret., insolvent (?). No. 113. 115, note
λοπίς Arg., some kind of shallow vessel. Cf. λοπᾶς and λεπίς
Λύττος Cret. = Λύκτος. 86.1
λωτήριον Heracl. = λουτήριον. 44.4

μά El. = μή. 15
μά Thess. = δέ. 134.4
μαίτυς Cret. = μάτυς. 71a
μάν El. = μέν. 12a
μάντοι Epid. = μέντοι. 12b
μαστράα El., accounting, or body of μαστροί. Cf. Hesych. μαστραίαι· αἱ τῶν ἀρχόντων εὐθῆναι. 12a, 31
μαστροί title of (1) officers with special function, (2) at Rhodes the highest officials of the state. Cf. nos. 95, 96
μασχάλα Heracl., hollow, marsh. βυβλίνα μασχάλα ραργγυς marsh
μέ Cret. = μή. 93
μέδιμνον Epid. 89.4
μέζων Arc., Ion. = μεζών. 113.1
μεθάμερα Epid. = μεθ' ἡμέραν. Adverb formed like ὑπερκέφαλα from ὑπὲρ κεφαλᾶν
μέι Boeot., Thess. = μή. 16
μειά[αν] Pamph. = μεγάλην. 62.3
μεινός, μαινός Thess. = μηνός. 77.1, 112.3
Μηέλιος Corcyr. 76b
μείς Ion., Corcyr., Meg. = μήν. 112.3
μμισθῶσονται Heracl. 146.3
Μένναι Boeot. = Μένης. 89.5, 108.2
Μενοκράτης Cret. = Μενεκράτης. 167
μέντον = μέντοι. No. 28.38, note
μέρεια Heracl. = μερίς
μέρος Locr., real estate. No. 55.44, note
μεσέγγονος Boeot., adj. with a third party. Cf. μεσεγγυάω L.&S.
μεσόμνη Att. = μεσόδη. 87
μίσποδι Thess., until. 132.9a
μέσσορος Heracl., intermediate boundary
μίστα Arc., Cret. until. 86.4, 132.9a
μεταφοικέω Locr. = μετοικέω. 53
μέτροπος Lesb. = μέτρος. 19.2

μετρίωμεναι Heracl. = μετριοῦμεναι. 42.
5δ

μέττ' ἐς Cret., *until*. 86.4, 132.9a

μέττος Boeot., Cret. = μέσος. 82

μεύς El. = μήν. 112.3

μηδαμεί Delph. = μηδαμοῦ. 132.2

μηδεῖα Lesb. = μηδεμία. Cf. 114.1

μηθείς = μηδέις. 66

μήνηος Lesb. = μηνός. 77.1, 112.3

μήη Heracl. = μήν. 112.3

μικκιδδόμενος Lac. = μικκιδόμενος, a term applied to Spartan boys in the third year of their public training. 84, nos. 70-73, note

Μίντων Arg. = Μιλτων. 72

Μίργος Eretr. = Μίργος. 60.4

μιστός Cret. = μισθός. 85.1

μναμμεῖον Thess. = μνημεῖον. 89.3

Μνασσά Thess. = Μνασία. 19.3

μοῖσα Lesb. = μούσα. 77.3

μοιχώ Cret. (μοικῖον etc.) = Dor. μοιχάω = μοιχεύω. 161.2 with App.

μούνος Ion. = μόνος. 54

μυχός Heracl., *storehouse, granary*

μῶα Lac. = μούσα. Cf. 59.1, 77.3

μωλέω Cret. (μωλέν, μωλέν, etc.), *contend* (in law). So also Cret. ἀμφιμωλέω, ἀμφιμωλος, ἀντιμωλος, ἀπομωλέω, adv. ἀμωλεῖ. Cf. Hesych. μωλήσεται· μαχησεται. Related to Hom. μῶλος *contest*. Cf. ἀγωνίζομαι as a law-term in Attic

μῶσα = μούσα. 77.3

ναεῶ Cret., *take refuge in a temple*

νακόρος, see νεωκόρος

να(φ)ός = νεός. 41.4, 53, 54f

ναποῖαι, see νεωποῖης

ναῦος Lesb. = νεός. 35, 54f

νεμονηῖα Cret. = νεομηρία. No. 113.146, note

νεότας Cret., *an official body of young men*, gen. νεότας, acc. νεότας. 88a

νεωκόρος Ion., Delph. ναοκόρος, Delph., Epid., Coan νακόρος (41.4, 45.3), *custodian of the temple, sacristan*. In some places the office became one of considerable rank and honor

νεωποῖης Ion., Coan ναποῖαι. 31, 41.4.

Cf. also Ion. νεωποῖός, Boeot. ναποῖός. Title of officials in general charge of the affairs of the temple

νικάσας, νικάσπ Lac. = νικάσας. 59.1, 60.2

νίν = ξ. 118.5

νιουμεινία, νιουμεινίος Boeot. = νουμηρία, νουμήνιος. 42.5a

νόμαιος Ion. = νόμμος. 164.9

νόμιος Locr. = νόμμος. 164.9

νόμος Heracl., a coin. Cf. Lat. *nummus*

νοσσός Ion. νεοσσός. 42.5d

νοστίπτω El. = *νοστίζω, νοστέω. 84

νυ Cyp., Boeot. 134.5

νύναμαι Cret. = δύναμαι. 88

νυττί Cret. = νυκτί. 86.1

ξείνος Ion. = ξένος. 54

Ξενεράρης Corcyr., El. 54

ξέννος Lesb. = ξένος. 54b

ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξενοδίκης is used by a late writer to translate the Latin *praetor peregrinus*

ξύν = σύν. 135.7

ξυνός Ion. = κοινός. 135.7

ὀ = ὀ. 58a

ὄαφος = Φάφος. 51a

ὀβελός Boeot., ὀβαλλός Thess. = ὀβολός. 49.3, 68.1, 89.2

ὀγδοῖης, ὀγδοιχροντα. 31a

ὀγδάι Ion. = ὀγδόη. 44.2

ὀγδάκοντα Ion. = ὀγδοήκοντα. 44.2

ὀδαλός = ὀβολός. 49.3 with App., 68.1

ὀείγω Lesb. = ὀίγω. 49.1

ὀίγος Cret. = ὀσος. 82

ὀθθάκιν Cret. = ὀσάκιν. 81a, 133.6

οῖ = οἱ dat. 3 pers. pron. 118.4

οῖκάτας = οἰκέτης. 167

οῖκέύς Cret. = οἰκέτης. 167

οῖκος = οἶκος. 52

οῖκω Delph. = οἰκόθεν. 132.7

οῖνος = οἶνος. 52

οἶφος Cyp. = οἶος alone. 53, 191

οἶπεν, οἶπης, see οἶφω

οἶς Delph. = οἶ. 132.3

οἶσοντι Heracl. = οἶσοντι. 58d

οἶφω Cret. (οἶπεν, οἶπέι), Ther. (οἶπης etc.), Lac. (Hesych.), *have sexual intercourse*

ὀκα W. Grk. = ὄτε. 13.3, 132.9

ὀκαι Lesb. = ὄπη. 68.4

ὀκκα for ὀκα κα = ὄταν. 132.9

οκτακάττοι Heracl. = ὀκτακόσιοι. 58c

ὀκτάκιν Lac. = ὀκτάκιν. 133.6

ὀκτώ Lesb. = οκτώ. 114.8

ὀκτώ Ephes. App. 89.1

οκτώ Heracl., Ther. = ὀκτώ. 58c, 114.8

ὀκτωκόσιοι Lesb. = ὀκτακόσιοι. 117.2
 ὀλλος = ὀλλος. 62.3
 Ὀλυμπίχην = Ὀλυμπίχην. 69.3
 ὀμολογὰ α, ὀμολογον τό, Boeot. = ὀμολογία
 ὀμονόντες Lesb. = ὀμομονόντες. 44.4, 157
 ὄν Lesb., Thess., Cypr. = ἀνά. 6
 ὄνάλα, ὄνάλωμα Thess. = ἀνάλωμα. 164.9
 ὀγράφειν Thess. = ἀναγράφειν. 27, 156
 ὄνε Thess. = ὄδε. 123
 ὀνεθείκαεν Thess. = ἀνέθηκαεν. 136.5
 ὄνι Arc. = ὄδε. 123
 ὄνισμα Boeot. = ὄνομα. 22b, 24
 ὄνιθα Cret. = ὄριθα. 86.5
 ὄνυ Arc.-Cypr. = ὄδε. 123
 ὄνυμα = ὄνομα. 22b
 ὄπαι = ὄπη. Cret. ὄπαι also final. 132. 5, 8a
 ὄπει W.Gr.k. = ὄποι
 ὄπερ Boeot. = ἵπερ. 24
 ὄπι Arc., where, when, Lac. ἰπέ as. 132.6
 ὄπι Cypr. in ὄπι σις = ὄστις? 131, no. 19.29, note
 ὄπιδδόμενος Lac. = ὄπιδόμενος. 84
 ὄπέντι, ὄποντιους, ὄποντιών Locr. = ὄποδντι, ὄποντιους, etc. 44.4, 45.4, 53, 58d
 ὄπταρος El. = ὄπτερος. 12
 ὄπττος Boeot., ὄπττος Cret. = ὄπτος. 82
 ὄπτα Lesb. = ὄπη. 129.2, 132.5
 ὄπως Lesb. = ὄπως. 129.2
 ὄπτος Dor. = ὄφθαλμός. Occurs in Epidaurian (-λος and -λλος, no. 92 passim), as Laconian in Plut.Lyc. 11, and in the writings of Archytas and Phintias. ὄπ-τ-λλος (cf. ὄπ-τ-ήρ etc.) like ναυ-τ-λλος beside ναύ-της
 ὄπτό El. = ὄπτώ. 114.8
 ὄποι Cret. = ὄποι. 132.4
 ὄπος Rhod. = ὄποι. 132.4
 ὄπω Dor. (Cret. ὄπῶ, Lac. ἰπέ) = ὄπόθεν. 132.7
 ὄπωρ Eretr., ὄπωρ El. = ὄπως. 60.1, 3, 97a
 ὄράτριος Cret. = *ῥήτριος? No. 112.13, note
 ὄρρος Corcyr. = ὄρος. 51
 ὄρκω = ὄρκω. 162.1
 ὄρκυβτερος Cret., having preference in the oath
 ὄρκῶμαι Locr., jurors
 ὄρνηξ = ὄρνος. 142a

ὄρρος Corcyr., ὄρος Heracl. = ὄρος. 54, 58d
 ὄρτή Ion. = ἑορτή. 42.5d
 ὄρξι Cypr., see ἐξ ὄρξι
 ὄρφανοδικασταί Cret. (ὄρφανοδικασταί), officers appointed to look after the affairs of orphans or minors. Cf. Att. ὄρφανοφύλακες
 ὄρος Cret. = ὄς. 120.2, 121.1
 ὄσια Arc., Locr. = ὄσια. 58d
 ὄσα Lesb. = ὄτε. 13.3, 132.9
 ὄσιος Cret. = ὄσιος, ὄσις. 68.1, 130
 ὄσπος Cret. = ὄσπορος. 127
 ὄστι Locr. = ὄτι. 129.2a
 ὄστιμ Cret. = ὄστιν. 128, 129.2
 ὄστι, ὄστιν Lesb. = ὄτι etc. 129.2
 ὄστος Cret. = ὄσος. 82
 οὐδέ Lac. = οὐδέις. 114.1
 οὐθαμαί Epid. = οὐθαμοί. 132.2
 οὐθείς = οὐδέις. 66
 οὐλομέ[ριον]? Coan, barley measure. Cf. Hesych. οὐλοχίων· ἀγγεῖον εἰς ὃ αἱ οὐλαί ἐμβάλλονται πρὸς ἀπαρχὰς τῶν θυσῶν
 οὐλος Ion. = ὄλος. 54
 οὐριον, ὄριον Cret., guard-house. From οὔρος watcher, like Att. φρούριον from φρουρός
 οὐρέω Cret., watch
 οὔρος Ion. = ὄρος. 54
 οὔτο, οὔτα, etc. Boeot. = τοὔτο, ταὔτα, etc. 124
 ὄφειλω in aorist and perfect, be condemned to pay, be adjudged guilty. So Arc. aor. infin. ὄφλέν, perf. [ρο]-φλέσι, [ρο]φλέσι, ροφλέκσι. 52a, 136.4, 146.1
 ὄφρος Arg., ramp. No. 82. Cf. L. & S. s.v. II

παί, παι = πῆ, πη. 132.5
 παίριν Eretr. = παισίν. 60.3
 παῖς = υἱός, or, sometimes, θυγάτηρ. Frequent in Lesbian and Cyprian, occasionally elsewhere
 παῖσα Lesb. = πάσα. 77.3
 πάμα = κτήμα. 49.5a, 69.4
 παματοφαγέομαι Locr. = δημοσιεῖομαι. 49.5a
 παμωχίω Heracl., possess. Cf. Hesych. παμῶχος· ὁ κύριος. Ἰταλοί, and παμωχίων· κεκτημένος. 41.2
 Παναγόρσιος Arc., name of a month
 πανάγορσις Arc. = πανήγορις. 5, 49.2, 80a

πανάωστοι Cret., *ungirded?* No. 113.
11, note
Πάναμος Thess. = Πάνημος, name of
a month
πάνσα Arc., Arg., Cret., Thess. =
pāsa. 77.3
παντάι Heracl. = πάντη. 132.5
πανώνιος Cypr., *with all salable prod-
ucts* (cf. ὄνος). No. 19.9, note
πάρ El. = περί. 12, 95
πάρ = παρά. 95
πάρá with acc. for dat. 136.2
παραμαξέω Arc., *drive in a wagon off
(the highroad)*. Cf. ἐπαμαξέω, καθα-
μαξέω. No. 17.23, note
παραπροστάτας Agrig., *an adjunct προ-
στάτας* or presiding officer of the council.
Cf. παραπρυτάνεις in Teos
παρβάλλω Delph. = παραβαίνω *trans-
gress*
πάρδειγμα Epid. = παράδειγμα. 66
παρείαν Boeot. = παρήσαν. 136.5
παρείς Boeot. = παρήν. 163.3
παρετάζω Arc., *examine into* (cf. ἐξε-
τάζω), and so ἀρρησσε. παρετάζωσι
(no. 19.29), 142. παρηταξαμένος (no.
17.20), 173
παρίς Boeot. = παρήν. 16 α
παρκα(θ)θίκα Lac. = παρακαταθήκη
Παρόχθεος, see Περόχθεος
Πασιάδαρο Gela. 105.2 α
πάσχω El. = πάσχω. 66
πασσυδιάζω Lesb., *assemble*. 96.2
πασσυδίη Ion. = πασσυδίη. 96.2
πάστας Cret., *owper*. 49.5 α
πατάρα Locr. = πατέρα. 12 ·
πάτρα Arc., Dor. = γένος gens. Ion.
πάτη also, rarely, in this sense
πατριά Delph., Elean = γένος gens, as
in Hdt. 1.200
πατριώκοσ Cret. = ἐπίκλητος *heiress*.
Law-Code VII.15, note (p. 270)
πέ Arc. = πεδά, μεδά. 95, 135.5
πεδά = μεδά. 135.5
Πεδαγέτινος = Μετα-. 135.5
πεδάφοικοι Arg. = μέτοικοι. 53, 135.5
πεδίη Cypr. = πεδίον
πεδίον Arg. = μετεών. 9.7, 135.5
πετ, πει W. Grk. = ποι, που. 132.2
Πηλοστροπίδας Boeot. 68.2
πέισαι Thess. = τείσαι. 68.2
πέισαι Cypr. = τείσαι. 68.1
πελανός, originally a cake offered to
the gods, but also applied to an offering
of money. So in no. 82, as in

some inscriptions of Delphi and
Amorgos
πέλεθρον = πλέθρον. 48
πέλεκυς (or πέλεκυ) Cypr., used of a
sum of money equal to 10 minae.
Cf. Hesych. ἡμπέλεκον . . . τὸ γὰρ
δεκάμουν πέλεκυ καλεῖται παρὰ Παφί-
οις. Used elsewhere with other val-
ues; cf. Hesych. s.v. πέλεκυς
πελοφόρας Boeot. = πελασστής
πέμπτε Lesb., Thess. = πέντε. 68.2,
114.5
πενταητηρίς Heracl. = πενταητηρίς. 58 c
πενταμαριτεύω Delph., *serve as πεντα-
μαρίτας*. 12, no. 51D 12, note
πεντηκόντων Chian = gen. pl. of πεντη-
κοντα. 116
πεντορκία Locr., *quintuple oath, oath
sworn by five gods*. 58 d
πέντος Cret., Amorg. = πέμπτος. 86.2,
114.5 with App.
πεπίσταιν Thess. = πεπίσθαι. 85.1,
156
πεποιόντεισσι Boeot. = πεποιηκόσι. 9.
2 α, 146
πέποκα Lac. = πώποτε. 132.6, 9
περ = περί. 95 with App.
περαιώω Cret., *set aside, repudiate* (the
purchase of a slave). Law-Code
VII.10, note
περιβολισώω Rhod., *fasten round with
lead*. 88
περιδρομοι, officials at Mytilene, *clerks
of the court*
Περροθαρίαί Locr. 6, 95
πέροδος Delph. = περίοδος. 95
Περόχθεος, Παρόχθεος, Locr. or Aetol.
ethnicon. App. 12, 95
Πέρραμος Lesb. = Πρίλαμος. 19.2
πέσσυρες Lesb. = τέτταρες. 68.2, 114.4
Πεταγέτινος = Μετα-. 135.5
πέτενον Orop. = σανίς *wooden tablet*.
Same word as πέταρον *springboard*
and *perch for fowls*
Πετθαλός Thess. = Θεσσαλός. 65, 68.2,
81 b
πετράμεινον Boeot. = τετράμεινον. Cf.
68.2
πέτρατος Boeot. = τέτατος. 49.2 α,
68.2, 114.4
πέτταρες, πετταράκοντα Boeot. = τέττα-
ρες, τετταράκοντα. 68.2, 114.4, 116
πέυθω Cret. (πέυθεν), *inform*. 162.9
πεφειράκοντες Thess. = τεθηρακότες. 68.
2, 147.3

- πεφυτευκήμεν Heracl. 147.2
 πῆλυι Lesb. = τῆλε. 66.2, 132.4
 πιδώω Boeot. = πείδω. 162.3
 πίσυρες Hom. = τέτταρες. 11, 68.2
 πλάγος Heracl., *side*
 πλαθύοντα El. = πληθύνοντα. 15
 πλάν Dor. etc. = πλῆν
 πλέες Lesb. = πλέονες. 113.2
 πλευριάς, -άδος Heracl. = πλευρά
 πλῆθα ἄ Locr. = πλῆθος *majority*
 πληθός = πλῆθος, as in Homer. Cret.
the amount, Locr. *the majority*
 πλῆες Cret. = πλέες = πλέονες. 9.4, 42.
 3, 113.2
 πλίυι Cret. = πλέον. 113.2, 132.4
 πλός Arc. = πλέον. 42.5d, 113.2
 ποιεῖ, ποιήσω, etc. = ποιεῖ etc. 31
 ποσχόμενον Cyrp. = προσεχόμενον *adja-*
cent to. Cf. προσεχής. 59.4
 πόθικες Lac. = προσήκοντες. For stem
 πόθικ- to ποθίκα, cf. προίξ, προικὸς
 ποθίκα Boeot. = προσήκα. Cf. ἴκω
 πόθοδος = πρόσθοδος. Cf. ποτι = πρὸς
 πόθοδωμα Boeot., Epir. = πρόσθοδος.
 164.9
 ποί Argol. etc. = πρὸς. 135.6b
 ποιούνται Phoc. = ποιούνται. 158
 ποιένοι Arc. = ποιούσι. 77.3, 157
 ποιρέω Arg., Boeot., El. = ποιέω. 53
 ποιήσασθαι El. = ποιήσασθαι. 59.3, 85.2
 ποιήταται El. = ποιήσῃται. 59.3, 151.1
 ποικεφάλαιον Delph. = προσκεφάλαιον.
 Cf. ποι = πρὸς, 135.6b
 ποιόντων Delph. = ποιούντων. 42.5d
 Ποίτιος Cret. = Πύθιος. 63
 πόκα W. Grk., Boeot. = πότε. 13.3
 with App., 132.9
 πὸκ κί Thess. = ὅτι. 131
 πόλερ El. = πόλις. 18b
 πολιανόμοι Heracl., title of municipal
 magistrates in charge of public build-
 ings, streets, etc., like the Roman
 aediles. Called δαστυνόμοι at Athens,
 Rhodes, etc.
 πολιάτας Cret., Epid. = πολιτής. 167
 πολιάχος Lac. = πολιούχος. 167
 πόλις = δῆμος. Especially frequent in
 decrees of Phocis, Locris, Thessaly,
 and other parts of Northwest Greece,
 and notably in Crete, where it is al-
 most constant
 πόλις Lesb. nom. pl. 109.3
 πόλιστος Heracl. = πλειστος. 113.2.
ἡς πολίστων = ὡς πλειστων
 πολιτήα = πολιτεία. 28a

- πόλλιος Thess. = πόλιος (πόλιος). 19.3
 πόνει, πόνιοι, etc. Cret., see φωνέω
 Ποιοιδάν, Ποιοίδαία Lac. = Ποσειδών,
 Ποσειδῶνα. 41.4, 49.1, 59.1, 61.5
 πομπάν Cret. = πομπήν. 69.3
 πόρνοψ Boeot., Lesb. = πάρνοψ. 5
 πορτί Cret. = πρὸς. 61.4, 70.1
 πός Arc.-Cyp. = πρὸς. 61.4
 Ποσειδαν Lesb., Ποσειδάν late Dor. =
 Ποσειδῶν. 41.4, 49.1, 61.5
 Ποσειδών Ion. = Ποσειδῶν. 41.4, 49.1
 Ποσειδαιος, Ion. Ποσιδήιος. 49.1
 Ποσοιδάν Arc. = Ποσειδῶν. 41.4, 49.1,
 61.5
 πὸτ = ποτί, πρὸς. 95
 ποταποπιτάτω Boeot. = προσποπιτά-
 τω. 68.2
 Ποταιδά(φ)ων, Ποταιδάν = Ποσειδῶν. 41.
 4, 49.1, 53, 61.5
 Ποταιδουν Thess. = Ποσειδῶν. 41.4c
 ποταιχεῖ Heracl. = προσεχέω. 132.2
 ποτελάτῳ Arg. *enforce*. See ἐπέλαμ.
 162.4
 ποτί = πρὸς. 61.4, 135.6
 Ποτίβαιον Carpath. 49.1
 ποτικλαίω Heracl., *be close to, adja-*
cent to. 142a
 ποτισκάπτω Heracl. = *προσκαίπτω *dig*
up to, heap earth upon
 Ποτοιδανι Lesb. (?). 49.1
 ππάματα Boeot. = ππάματα. 69.4
 πράδδω Cret. = πράττω. 84a
 πρασσόντασσι Heracl. 107.3
 πρώτος W. Grk., Boeot. = πρώτος. 114.1
 πρέιγυς, πρειγευτάς, πρεγγευτάς, πρέ-
 γων, πρέιγιστος Cret. = πρέσβυς, πρεσ-
 βευτής, πρεσβύτερος, πρεσβύτατος. 68.
 1, 86.3 with a
 πρέιν Cret. = πρίν. 86.3a
 πρεισβεία Thess. = πρεσβεία. 86.3a
 πρήγιστος Cret., πρηγιστεύω Coan. 86.3
 πρήξουσιν Chian = πρήξουσιν. 77.3, 150
 πρήσσω Ion. = πράττω. Cf. 8, 81
 πρήττω Eub. = πράττω. 81
 πρήγμα Chian = πρήγμα, πρᾶγμα. 66
 πρίω Heracl. = πρίω. 162.3
 πρισγιέις Boeot. = πρέσβεις. 68.1, 86.3
 προαγορέω Agrig., *be πρόαγορος*, presid-
 ing officer of the δῆλα
 προαγρημένω Lesb. = προαιρουμένω.
 89.3, 157a. See ἀγρέω
 προάνγρεισι Thess. = προαίρεσις. See
 ἀγρέω
 προβεπάθας Lac. = προειπάσας. 51,
 59.1

πρόθα Cret. = *πρόσθεν*. 133.1
προξενιοῦν Thess. = *προξενιῶν*. 19.3, 41.4c
πρόξενος Corcyr. = *πρόξενος*. 54
πρόξηνος Cret. = *πρόξενος*. 54
πρόστα Dor. = *πρόσθεν*. 133.1
προσθαγενής Arc. (*προσθαγενές*) of prior date. Cf. *ἐπιγενής, μεταγενής*, etc. 133.1, no. 16.30 ff., note
προσθίδιος (*προστιζίων*) El. 165.2
προσμέτρεις Lesb. = *προσμετρέων*. Cf. 78, 157
πρόστα Delph. = *πρόσθεν*. 85.1, 133.1
προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) *προστάται* = Att. *πρόταυεις*. So in Cos, Calymna, Cnidus, etc.
[προστ-]θησ[θον] Lesb. = *προστιθέσθων*. 157a
προσθάγιον Ceos = *πρόσθαγμα sacrifice*
πρόταυεις Lesb. (rarely Att.) = *πρόταυεις*.
 The more usual prefix *pro-* replaces here the related but uncommon *pro-*.
προτερία Heracl. = *προτερια the day before*
προτηνί Boeot., *formerly*. 123, 133.1
πρυτανίον = *πρυτανειῶν*. 164.1
πρωγγυεύω Heracl., *be surety*
πρώγγυος Heracl. = **πρόγγυος surety*. 44.4
πτόλεμος = *πόλεμος*. 67
πτόλις Cypr. etc. = *πόλις*. 67
πύας ὁ Boeot. = *ποία*. 30
Πύργος, Πυργίας, Πυργαλιών = *Πύργος* etc. 54c
πύς Dor. = *ποῖ*. 132.4
Πύσιος Cret. = *Πόσιος*. 63
πῶ Dor. etc. = *πόθεν*. 132.7

φράτρα El., see *ρήτρα*
φρέτα, φρέτῶ Cypr., see *ρήτρα*
ρήτρα, originally *speech* or *verbal agreement*, but in dialects other than Attic-Ionic also used of a *formal agreement, compact, decree, law*. Cf. Heracl. *κατὰ τὰς ῥήτρας καὶ κατὰ τὰν συνθήκαν according to the laws and the contract*, Photius *ῥήτραι: Ταραντινοὶ δὲ νόμους καὶ οἶον ψηφίσματα*, and L. & S. s. v. II. So El. *φράτρα compact, decree*, Cypr. *φρέτα compact, promise, φρετῶ promise*. 15, 55, 70.3
ρφοαῖσι Coreyr. 53, 76b

ρογός Heracl., *granary*. Cf. Hesych. *ρογοί: σιροὶ σιτικοί, σιτοβολῶνες*, and Pollux IX.45 *σιτοβόλια: ταῦτα δὲ ῥογός Σικελιώται ἠνόμαζον*
ρόρος Cypr. 53.
ρόπτον Epid. = *ρόπτρον*. 70.3

σά Meg. = *τίνα*. 128
σαδράπας = *σατράπης*. Still other variations in the transcription of the Persian word (*χδασθ'αράνᾱ*) are seen in *ἐξαιθραπειόντος, ἐξστραπειόντος, ἐξαιθράπης*
Σακρέτης Arc. 41.2
Σαλαμίνα El. = *Σαλωμήνη*. 48
σαρμέω Heracl., *make mounds* or *pits* (?). Cf. Hesych. *σαρμός: σῶρος γῆς καὶ κάλλυσμα*, but Etym. Mag. *σάρμα: χᾶσμα*
Σαυγίνεις, Σαυκράτης Boeot. 41.2
σελάνα Dor. etc., *σελάνα* Lesb. = *σελήνη*. 76
Σελινόεντι, Σελινόντιοι. 44.4
σιός Lac. = *θεός*. 64
σις Cypr., *σις* Arc. = *τις*. 68.3, 128
σιταγίρται Heracl., *receivers and inspectors of grain*. So *ἀγέρται οἱ ἀπὸ σιτωνίας* at Tauromenium, *σιτοφύλακες* at Athens, *Tauromenium*, etc., *σιτῶναι* at Athens, Delos, etc.
σίτηριν Eretr. = *σίτηριν*. 60.3
σκευᾶν El. = *σκευῶν*. 12a
σκευῶ = *σκευᾶζω*. 162.3
σπορδδάν Cret. = *σπουδῆν*. 32, 89.3
σπυρός Coan, Epid., Syrac., Ther. = *πυρός*
στάλα Dor. etc., *στάλλα* Lesb., Thess. = *στήλη*. 75
σταρτός Cret., a subdivision of the tribe. 49.2a
στέγα Cret., *house*. Law-Code III.46, note
στέγασσις Epid. = *στέγασις*. 164.3
στέπτω Coan = *στέφω*. No. 101.29, note
στεφανίζω = *-δω*. 162.1
στεφάνοι Lesb. App. 159
στεφανῶς = *-δω*. 159 with App.
στεφῶν Ion., *ridge*. 165.4
στοίχεις Lesb. = *στοιχέων*. 78, 157.1
στονός(σ)σαν Coreyr. 164.2
στορπά, στορπάς Arc. = *ἀστραπή, ἀστραπαῖος*. 5, 31
στρόταγος Lesb. = *στρατηγός*. 5
στροτεύομαι Boeot. = *στρατεύομαι*. 5
στροτιώτας Boeot. = *στρατιώτης*. 5

- στρότος Lesb., στροτός Boeot. = *στρατός*. 5
- στροφά Delph., *turn of the road* (?). See no. 51 C33, note
- σύγγραφος Arc., Boeot., Argol. = *συγγραφή contract*
- συγχάι Ion. 144
- συλαίε El. 157 b
- συνπιπίσκω Delph., *invite to drink together*
- συναρτώ Arg., *belong to the body of ἀρτήναι*. No. 78.2, note
- συναρχοστατίω Phoc., *join in appointing magistrates*
- συνδανυαφόροι Thess., *fellow δαφνηφόροι*. See *δάνχη*
- συνιέρχοντι Heracl., *enclose, cut off* (the roads). Heracl. Tab. I.130 ff., note
- συνεσάδδω Cret. = *συν-ε-σάττω assist in carrying off*. Cf. *χρήματα ἐκσκενάζειν* Strabo. 84 a
- συνκλείς, -εῖτος Thess. = *σύνκλητος ἐκκλησία*. 164.9
- συντέλεισθαι Cret. (Dreeros) = *συνέσεσθαι*. 163.10
- σφάδδω Boeot., σφάίω Ion. = *σφάττω*. 84 a
- σφεις Arc. = *σφίσι*. 119.4
- σφηνόπους Ceos, *having wedge-shaped feet*
- σφυχή = *ψυχή*. 87
- σῶς, σω-, Σω-. 41.2
- ταγά Thess., *time when there is a ταγός*, hence *time of war*. No. 33, note
- ταγεύω Delph., Thess., *hold the office of ταγός*
- ταγός, official title, Cypr., Delph., Thess. In Thessaly applied to (1) a military leader of the united Thessalians appointed only in time of war (cf. no. 33, note), (2) city officials like the *ἀρχοντες* of many places. At Delphi, officials of the phratriy of the Labyadae (no. 51)
- ταί = *αι*. 122
- ταί El. = *τάδε*. 122
- ταίς Lesb., El. = *τάς*. 78
- τάμνω = *τέμνω*. 49.4
- τάμος Thess., *of the present time* (τὸ τᾶμον *the present one*, no. 28.44). Cf. *τῆμος to-day*, Apoll. Rh. 4.262
- τάνε Thess. = *τάδε*. 123
- τανί Boeot. = *τῆδε*. 122
- τάννυν Arc. = *τῆδε*. 123
- τάνε = *τάς*. 78
- τάνυ Arc. = *τάδε*. 123
- ταῦτα East Ion. = *ταῦτα*. 33
- τᾶς = *τάς*. 78
- ταντᾶ Lac. = *ταῦτη thus*. 132.5a
- ταῦται = *αὐται*. 124
- ταῦτέ El. = *ταῦτη here*. 132.6
- ταῦτων El. = *τούτων*. 124
- τέθμος Dor. = *θέσμος*. 164.4
- τεθμός Dor. = *θεσμός*. 164.4
- τεῖδε W. Grk. = *τῆδε here*. 132.2
- τειμά, τειμή = *τιμή*. 21
- τεῶ Arc. = *τίω*. 162.12
- τέκνα Locr. = *τέχνη*. 66
- τελαμέ(ν) Arg., *support*. No. 77, note
- τελεστά El. official. Cf. *τέλος office*. 105.1a
- τελεστρα τά Ion., Coan, *expenses of inauguration*
- τελεσφορέντες Cyren. 157
- τέλειω Coan = *τέλειος*. 43, 276
- τέλομαι Cret. = *έσομαι*. 163.10
- τέος Dor. = *σοῦ*. 118.3
- τέος Dor., Lesb., τίος Boeot. = *ός*. 120.2
- τέρος Lesb. = *τρίτος*. 16
- τέρχνηα (or *τρέχνηα*) Cypr., *shrubs, trees*. Cf. Hesych. *τέρχνηα· φυτὰ νέα and τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα*
- τέσσαρες, τέσαρες. 54 e, 81, 114.4
- τεσσαρεκόντων Chian, gen. pl. of *τεσσαράκοντα*. 116
- τεταρτεύς Coan, a measure, like *έκτεύς*
- τέταρτος, τέταρτος. 49.2a, 114.4
- τέτροπος W. Grk. = *τέτραπος*. 54 e, 114.4. Acc. pl., 107.4
- τετράκιν Lac. = *τετράκισ*. 133.6
- τετράκοντα W. Grk. = *τετταράκοντα*. 116
- τέτρωρον Heracl., *group of four boundary stones*. 41.2
- τέδε El. = *τῆδε here*. 132.6
- Τήμοι Ion. 37
- Τήνα, Τῆνα Cret. = *Ζήνα*. 84, 112.1
- τηνεῖ = *έκελη there*. 125.1, 132.2
- τήνος = *έκείνος*. 125.1
- τήθηντι Mess. = *τιθῶσι*. 151.1
- τίμαι Lesb. App. 159
- Τιμακλής, Τιμακράτης, Τιμᾶναξ = *Τιμοκλής* etc. 167
- τίν Dor. = *σολ*. 118.4
- τίνω, fut. *τελω*, aor. *έτρωα* (not *τίσω, έτίσω*) in Attic and elsewhere, 28 a. *πέλω, έπεωα*, 68.1, 2. Arc. pres. *τελω*, 162.12

- τιούχα Boeot. = τύχη. 24
 τιορ El. = τας. 60.1
 Τλασίαφο Corcyr. = 105.2a
 τνατός Cret. = θνητός. 66
 τόξ Rhod. = τόδε. 62.2
 τοί = οι. 122
 τοί El. = τόδε. 122
 τοί Boeot. = οίδε. 122
 τοίνεις Thess. = τοῦδε. 123
 τοινί Arc. = τῶδε. 123
 τόκα W. Grk. = τότε. 13.3, 132.9
 τόκιος or τόκιον Delph. = τόκος interest
 τόνε Thess. = τόδε. 123
 τόνε = τοῦς. 78
 τός = τοῦς. 78
 τόννυ Arc. = τοῦσδε. 123
 τότο = τοῦτο. 34 a
 τοῦ Boeot. = σύ. 61.6
 τοῦνεον Thess. = τῶνδε. 123
 τοῦτα Eub., Delph. = ταῦτα. 124
 τοῦτας Delph. = ταῦτας. 124
 τουτέ W. Grk. = ταῦτη here. 132.2
 τοῦτῆ Eub. = ταῦτη. 124
 τοῦτοι = οὔτοι. 124
 τουτώ Dor., thence. 132.7
 τοφιῶν Heracl. = ταφεῶν burial-place.
 6, 165.4
 τρακάδι Thess. = τριακάδι. 19.4
 τράφη Amorg. = τάφρη. 70.2
 τράφος Heracl. = τάφρος. 70.2
 τρεῖς Cret. = τρεῖς. 42.3
 τρέπεδδα = τράπεζα. 18, 84
 τρέω Arg. = φεύγω in technical sense.
 No. 78, note
 τρήσ Ther. = τρεῖς. 25, 114.3
 τριάκοιτος Lesb. = τριακοστός. 116
 τριακοντάπιδος (sc. ὁδός) Heracl., a road
 thirty feet wide
 τρηκόσιοι Ion. 117.2
 τρίννε Cret. = τρεῖς. 114.3
 τρικάλιος Coan = τρικάλος. ὀβελὸς τρι-
 κάλιος three-pronged fork
 τριπανάγορις Arc. See πανάγορις
 τρίς = τρεῖς. 114.3
 τρίτρα τά Cret., the threefold amount.
 165.3, Law-Code I.36, note (p. 262)
 πτολιάρχιοι Thess. (Phalanna), for πτο-
 λιάρχιοι. 67, 86.2. City officials (like
 the *rayol* of other Thessalian cities,
 also sometimes *ταγοί* at Phalanna).
 Cf. the *πολιάρχιοι* of Thessalonica
 (Acts 17.6) and other Macedonian
 towns (Ditt. Syll. 318)
 τῶ Dor. = σύ, σέ. 61.6, 118.2, 5
 τῶ, τῶς Boeot. = τοί, τοῖς. 30
 τῶι Boeot. = τοῖδε. 122
 τῶις Lesb. = τῶδε here. 132.4
 τῶμος Corcyr. = τῶμος. No. 89, note
 τυρία Heracl., cheese-press
 τῶνί Arc. = τοῦδε
 τῶς = τοῦς. 78
 ὀ Cypr. = ἐπί. 135.8
 ὀραίς Cypr., forever. 133.6
 ὀβρίστας Thess. = ὀβρίστας. 18
 ὀδαρίστρον Lesb., less pure. Used with
 κερνάω of mixing water and wine, and
 so applied also to the debasement of
 coinage. No. 21, note
 ὀδρία Locr. 58d
 ὀί Cret. = οί. 132.4
 ὀίς Rhod. = οί. 132.4
 ὀίς = ὀίος. 112.2
 ὀικία Boeot. = οικία. 30
 ὀικιόροτος Thess., from ὀικιόρω de ὀικι-
 ὀός, the official in charge of the public
 forests (cf. Arist. Pol. 6.8.6). 41.4c,
 53, 157, 167
 ὀίμν late Cret. = ὀίμν. 119.2a
 ὀίμν, ὀίμν = ὀίμν, ὀίμν. 119.2, 5
 ὀίμν etc. Lesb. = ὀίμν etc. 119
 ὀίμοις, ὀίμολογία Lesb. = ὀίμοις etc.
 22a
 ὀνέθεικε Cypr. = ἀνέθηκε. 22
 ὀνέθουσε Arc. = ἀνέθηκε. 22, no. 15, note
 ὀός, ὀός = ὀίος, ὀίος. 31
 ὀπ Thess. = ὀπό. 95
 ὀπά El., Lesb. = ὀπό. 135.3
 ὀπαρ Pamph. = ὀπερ. 12
 ὀπό El., Lac. = ἐπί with gen. in expres-
 sions of dating. App. 136.11
 ὀποδιασῶρες Epid. = διασῶρες ridicule
 ὀπόθεμα = ὀποθήκη security. No. 109,
 note
 ὀπρὸ τῶς Thess., just, previously. 136.
 1, 10. No. 28.43, note
 ὀπύ Cumae = ὀπό. 22c
 ὀς Arg. = οί. 132.4
 ὀσταριν El. = ὀστερον. 12, 133.6
 ὀστερομηνία Thess., ὀστερομηνία Boe-
 ot., the last day of the month
 ὀστερος Arc. 58d
 ὀσωπος Ceos = ὀσωπος. Semitic loan-
 word, hence variation in spelling
 ὀχῆρος ἡ Cypr. = ἐπιχερον. 25b, 135.8
 φαίμ Lesb. = φαίμ. 47
 Φανατεύς, Φανοτεύς Delph. 46
 φῶος. 41.2
 φαρθένος Arc. = παρθένος. 65

- φάρξ** Epid. = *φράξις. 49.2a
φάρμα Epid. = φράγμα. 49.2a, 66
φάρω Locr., El., Delph. = φέρω. 12
φατρία = φρατρία. 70.3
φαιστός Delph., *light-gray*. 31, no. 51
 C6, note
φέρνα Epid. = φέρνη, but meaning *por-tion* (for the god)
φερόσθε Epid. = φερέσθων. 140.3b
Φετταλός Boeot. = Θεσσαλός. 68.2
φείων Dodona = θεών. 68.5
φήρ Lesb. = θήρ. 68.2
φθέραι Arc. = φθείραι. 80
φθέρω Lesb. = φθείρω. 74
φθέρω Arc. = φθείρω. 25, 74
φίντατος Dor. = φιλτατος. 72
Φίντων, Φιντίας = Φιλτων, Φιλτίας. 72
φοινικία Ion. = γράμματα. Cf. Hdt.5.
 58. 164.1
φονές Arc. = φονεύς. 111.4
φράττω Boeot. = φράζω. App. 84a
φρήταρχος Naples = φρατρίαρχος. 70.3
φρίν Locr. = πρίν. 66
φρονέω Cypr. = φρονέωσι. 59.4
φροντίδω, φροντίτω Cret. = φροντίζω.
 84
φυγαδεύω El. = φυγαδεύω. 161.1. Aor.
 subj. *φυγαδευάντι*, 151.1
φύοντες Dodona = θύοντες. 68.5
φώνεω Cret. (πῶνῆ etc.) *declare, bear witness*. Cf. *ἀποφωνέω*

χάλκιος Lesb. = χάλκεος. 164.6
χάραδος Heracl. = *χαράδρα ravine*. Cf.
 Hom. *χέραδος*
χαρίετταν Boeot. = *χαρίεσαν*. 53,
 164.2

χελιοι Ion. etc. = χίλιοι. 76, 117.3
χέλιοι Lesb., Thess. = χίλιοι. 76, 117.3
χερρ- Lesb. = χεῖρ-. 79
χήλιοι Lac. = χίλιοι. 25, 76, 117.3
χηρ- = χεῖρ-. 25 b, 79
χίλιοι Att. 11 with App., 76, 117
χραί(δ)ω El. = χρίζω. 84
χραύομαι Cypr. = following
χραύομαι Cypr., *border on*. 191
χρηδδω Meg. = χρίζω. 84
χρέσται El. = χρήσθαι. 85.1, 161.2a
χρηζω (or *χρή(ι)ζω*, 37) = *θέλω, βούλομαι*. Especially frequent in insular
 Doric
χρύσιος Lesb. = χρύσεος. 164.6

ψάφιγμα, ψάφιμμα Cret. = *ψήφισμα*.
 142a
ψαφίδω Boeot., Cret. = *ψηφίζω*. 84
ψάφιξις Aetol., **ψάφιξις** Locr. = **ψη-φισις act of voting*. Locr. *ἐν ὑδριαν τὰν ψάφιξιν εἰμεν* (no. 55.46) = Att. *ψηφί-ζεσθαι ἐς ὑδριαν*. 89.1, 142a
ψήφιμα = *ψηφισμα*. 60.4

ῶ Dor. etc. = *δεν*. 132.7
ῶβά Lac. 51
ῶν = *δν*. 25c
ῶνέω Cret. (*ῶνέν, ῶνιοι*) = *πωλέω*. 162.9
ῶρατα Coan, *festivals celebrated at a fixed date*. Cf. Hesych. *ῶρατα . . . τάσσεται . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων ἑρῶν*. — *ῶρατα ἡμέρα ἢ ἑορτή*
ῶρος Cret. = *δρος*. 54
ῶς Boeot. = *ῶς*. 58a
ὄτι Cret. = *οὔτινος*. 129.3
ὄτῳ Lac. = *αὐτοῦ*. 33a

CHARTS AND MAP

The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart I a is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals, scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acarnania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.

CHART I α

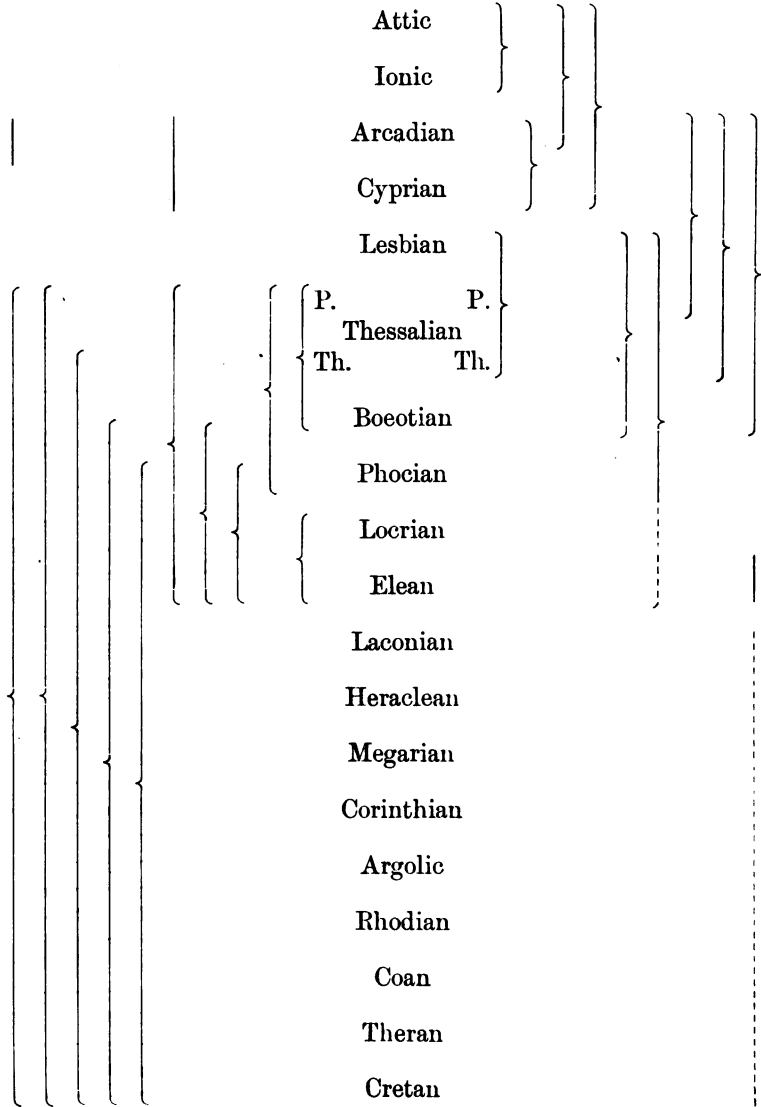


TABLE I

A

1960

1961

1962

1963

1964

1965

1966

1967

1968

1969

1970

1971

1972

1973

1974

1975

1976

1977

1978

1979

Attic
Ionic E. C. W.
Arcadian
Cyprian
Lesbian
Thessalian P Th.
Boeotian
Phocian
Locrian
Elean
Laconian
Heracleian
Megarian
Corinthian
Argolic
Rhodian
Coan
Theran
Cretan

